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## OUR COLOURED POPULATION.

### A NEGRO STATE.

THE negro either has a soul, or he has not. If he has, he belongs to the Great brotherhood of Humanity, and has a right to every consideration of worth and dignity that belongs to man; if he has not, then is our faith vain, our hope delusion, and our efforts to redeem mankind, the sheerest mockery. Does he not exhibit every characteristic of man? What faculty does he not possess, what emotion feel, or what virtue manifest? Has he a soul, or has he not? If he has, we are obliged to consider him as one of the same family, having the same universal Father, and bound to the same glorious Destiny; if he has not, the confidence we repose in him is misplaced, and what few rights we allow him are but the result of an insane liberality that is degrading to our rank in the scale of being. How derogatory to our character is it to herd with beasts, adopt their manners, and hold them responsible for the exercise of intellectual faculties and moral sentiments. Has he a soul, or has he not? If he has we will not undertake to find a word capable of communicating an idea of the wrong we do in preying upon it, restraining its development; and rendering it less fit for its earthly probation and eternal home; if he has not, then is the evidence of our senses a lie, and the operations of the mind mere freaks of disordered nature. Has he a soul, or has he not? If he has, then will he sit down with us in our Father's mansion and pity the shame that will mantle our cheeks when we behold His impartiality to the children of men; if he has not, the religious philosophy of the world is a humbug, and the reasons of our hope of immortality are unfounded. From the operations of the mind we reason, and if the negro manifests the same operations without mind, what can we depend upon. But we must not prolong these considerations, for no one denies their truth, except in practice.

We speak not of any particular form of abuse toward our negro

brethren, but of all forms—not against any particular institution, but against all institutions based upon exclusive privileges. North of the Ohio, the people think the only negro slavery is south, and there is enacted all the wrong toward our coloured population. Verily, they are mistaken—for they are deprived at the North of every civil privilege worth fighting for. What is the main difference between the North and the South in this respect? Why, they are treated at the North as though they were incapable of taking care of themselves, while no efforts are made to take care of them; on the contrary, at the South they are thus treated and with some consistency, taken care of. Does a northern man ask wherein the negro is thus treated? What mean your laws that rob them of every political right, and your private antipathies toward them? What mean your black-laws, which go far to prove you entertain the opinion that the black man has no right to inhabit any portion of the earth which a white man can appropriate? What! talk about the negro's rights and how they are abused at the South, when you will not allow him to vote, to hold any station of honour, to sit on your juries, or give his testimony in cases where a man with a lighter skin is a party? He has a soul, or he has not; if he has, your laws give exclusive privileges, and your institutions are aristocratic, notwithstanding your democratic boast; but if he has not, your denunciation of those who carry out your own sentiments more consistently, is but the escape of so much superfluous breath. We denounce the institutions of both the North and the South wherein they effect the negro wrongfully. What we deem the truth on this subject, we must speak—and we are confident that the time is past when honesty and independence bring disgrace.

Our object in this paper, is, to speak of an enterprise which must commend itself to the philanthropist, and on which both the North and South can harmonise as promoters of human advancement. Much unnecessary ill-feeling exists between these two great sections of the Union, arising from the intemperate discussion of the question of emancipation, and which is almost an insurmountable barrier to the promotion of the greatest good of the Republic. It is lamentable that so much sectional animosity exists, for it prejudices the prosperity of those truths, which are, at no distant day, to harmonise all mankind. It is lamentable, moreover, because it prejudices the triumphant success of that experiment which is the hope of the world—which is to demonstrate the fact that all the race can unite, without national distinctions and sectional antipathies, under the laws of nature, without the necessity of armed hosts to preserve obedience. It tends to a dissolution of the Union, which would defeat the experiment, because, who else can live together in peace, and march shoulder to shoulder in the star bannered army of progress, if those cannot

who come down from the same illustrious ancestry—who are the sons and daughters of those who broke the Western wilds, endured the cruelties of a savage foe, and when the time come, struck from their necks the foreign yoke, and finally, most signally crowned all their labours by defending the dignity of human nature in the sublimest documents that had ever made a people free. For these considerations we protest against the hypocritical and cowardly assaults of the North upon that pride of spirit which stands by and preserves our manhood from being trampled in the dust, and justly excites the hatred of the South; and for these considerations we protest against that morbid self-pride which seems to render truth less lovely in the view of our Southern brethren, because it is abused by the indiscreet. No true man will let the cause of God and man loose its claims and life-giving power because it is desecrated in the hands of those who pretend to know more of their fellows than they ever attempted to know of themselves.

With regard to the question of negro-slavery—as slavery is usually understood—there is but one sentiment among all thinkers, both of the North and South. No one sincerely denies but it is wrong—all wrong—without any redeeming virtue to apologise for it.

But while we hold this view of slavery in every form, we contend that as the wrong is upon us, it must be remedied without occasioning greater wrong. Three millions of slaves are on our hands, transmitted from our ancestors. They are ignorant of the world, and know nothing of the means of working their own way. To liberate them at once—the lame, the sick and the aged, as well as those in health—would be inflicting upon them a greater severity. Thrown at large among us, they must, many of them, be compelled to depend upon the charitable for subsistence, and we all know something of this precarious mode of living. The best that can be done now, therefore, is to fit them for freedom, and prepare a place for them.

It may have apologies as long as other wrongs exist—but then, these are inexcusable. Wrong though it is—deeply and damnable wrong—it is no more so than those antipathies and prejudices existing at the North, which will not acknowledge the negro as a man, and yield him the rights of an immortal being. Ay, more odious is this, because those who are much like the Pharisee who stood on the corners of the street and smote his breast, thanking his God that he was not as other men are, condemn a principle upon which others act, and approve it wherein their own pride and selfishness come in contact with its opposite. For, that principle which robs one man of the rights of citizenship, when carried out, robs him of all power over himself, and makes him a beast of burthen. But some say it is not best to go too far in this

matter at once—first get the slaves emancipated and then inquire into their full claims to manhood. These are very much like the man who, not having means to buy land and build a house, expended all his money in building materials and lost it because he had not where to stand his house;—they have part of the truth, but not the fundamental principle—consequently not the superstructure whereon to build. We have a few questions to propound to this class of philanthropists, which, if they answer affirmatively, we will concede their consistency and place some value on their services. We ask an answer not only from Liberty men, but also from all of the North who have such a holy horror of slavery as it exists at the South, but concerning whose views of slavery as it exists at the North, the world is in the dark. Are you willing to have a negro for President, provided he can be elected? Are you willing to sit in Congress by his side? Are you willing to give him a seat on your Judicial Bench, provided he is capable? Are you willing to sit by his side in the jury-box? Are you willing to have him participate in your elections? Are you willing, even, to sit with him at the same table? Those who answer these questions in the affirmative are, in our opinion, qualified to advocate emancipation, for they will get credit for sincerity. We will not withhold our own answer,—it is decidedly affirmative;—and those who are disposed to laugh at us, we will ask the question—Has the negro a soul, or has he not? If he has, he is also a man, as good and as true as myself, whom I have no right to despise; if he has not—ah, you *dare* not take the responsibility of saying he has not. The word would burn your tongues and brand you with the name of—*liar*.

But some contend that such a difference is fixed between the white and black portions of God's family as to render their union or blending together unnatural. If this be so, it is certainly wrong to force them among us, and thus degrade and rob them, on the plea that they are out of their place. On this question, from the light we have, we are compelled to decide against the natural union of the two races;—that is, they were not designed to intermix. If they were so designed to live together, occupying the same soil, then their intermarriage is as much the dictate of nature as is the connubial union of man and woman of the same colour. The principle which recognizes the one recognizes the other, and accordingly, in our view, is absurd. He or she who is pleased with a black face would be displeased with a white one,—and, vice versa. Consequently, a negro must be displeased with his own complexion if he thinks white essential to female beauty,—and, vice versa. This would create disorder; but natural principles do not lead to confusion, therefore the marriage of a white woman with a black man is unnatural,—and, vice versa. We can respect individuals of all colours, but we have a partiality



when we come to the technicalities of beauty. If we look upon a negro we like to see a black one, and cannot look upon a mulatto without thinking some wrong has been done, some natural law violated; though we do not the less respect the person, because he is not blameable. Suppose man was created with different complexions—those of one continent being one colour, and those of another continent, another—would it not be evidently wrong to mix these colours, and thus destroy the distinctions of nature and deface the mark she made? We will not pursue this; we only refer to it to illustrate our views on this question. It cannot be denied that the same principles of natural order are opposed to the union of the white and black races in the same nation, neighbourhood and society. Our views are sanctioned by the Bible, for we learn that one was born black and sent into Africa,—another white, and sent into Europe; and a third red, and Asia was deeded to him in fee simple. We find that the country and climate provided for each is best adapted to his highest welfare. They have not become intermingled from any desire to enjoy each other's company; but wrong has brought them together. The negro did not leave his African clime from choice, but was "forced from home and all its treasures;" neither did the whites bring them away from any real love they had for them, but from a desire to make them instrumental in gratifying their avarice, and the doers of their burthensome labour. An instance of the voluntary commingling of different races was never known. In consequence of violence and fraud we have among us about 3,470,000 negroes. So many human beings are out of their place, away from home, and compelled by our own wrong to endure our scoffs, and jeers, and robbery. Such is the state of feeling existing between the two races here, that freedom as it is granted at the North is even more intolerable than the slavery of the South. In the one section they endure the "oppressor's wrong," and in the other the "proud man's contumely" besides. At the South they little appreciate a better condition, and consequently feel not their grievances as they do where they are better able to understand themselves as men, and yet are treated with contempt and deprived of the consideration of men. But we are rejoiced to see that many are attempting to remedy their wrongs both at the North and South. New York is holding a convention for revising the organic law of the State, and there is hope that universal suffrage and equal rights will prevail; and Kentucky is about to do the same thing, and the question of emancipation will be a serious one in her convention. Colonization societies also are operating at the South with some effect. These humane movements do not result from a consciousness of a natural harmony between the races, but from a sense of justice which has been too long delayed. If God did design they should

live separately, all our efforts cannot make a complete social unity between them. What are the reasons of this design we do not pretend to know; unless they are found in the difference of the climates of the various quarters of the earth, and living separately they should emulate each other in the race of human progress. Whatever the reasons may be, we find that provision has been made for the existence of distinct races by themselves, and that there is a repugnance to their union in the same society. This repugnance will always exist if it be natural, but if not, it will eventually perish with every thing else that is vile.

There is difference of opinion on this subject. Mr. Lyell, the distinguished geologist, in his "Travels in North America," says on this point:

"The extent to which the Americans carry their repugnance to all association with the coloured race on equal terms, remained to the last an enigma to me. They feel, for example, an insurmountable objection to sit down to the same table with a well-dressed, well-informed, and well-educated man of colour, while the same persons would freely welcome one of their own race of meaner capacity and ruder manners to boon companionship. I have no doubt that if I remained here for some years I should imbibed the same feelings, and sympathize with what now appears to me an almost incomprehensible prejudice. If the repugnance arise from any physical causes, any natural antipathy of race, we should not see the rich southerners employing black slaves to wait on their persons, prepare their food, nurse and suckle their white children, and live with them as mistresses. We should never see the black lady's maid sitting in the same carriage with her mistress, and supporting her when fatigued; and last, though not least, we should not meet with a numerous mixed breed springing up every where from the union of the two races." Vol. i., p. 168.

On the question whether any thing like our ill-natured, unamiable antipathy subsisting between the two races be natural, we have no doubts—for we feel positively assured that such are unnatural—that is, were not fixed in our nature by the Creator. But wanting a better term, we are forced to call that antipathy which is established to keep order in the animal creation, to confine each tribe and species within its proper sphere. Now, we are on the whole inclined to think that this kind of antipathy does exist between the whites and the blacks, and is natural. The evidence of this is found in the difference of colour and of taste, which naturally exists between those of different colour and species. There are the red, the white, and the black, and it is certainly a deformity, as we have before remarked, to mix them—and no deformity is natural. If this kind of antipathy does not exist, it would be perfectly right and proper to amalgamate,

and live indiscriminately together. Mr. Lyell, in his remarks, has made a fair showing of benevolence, but will himself find that the antipathy we mean is in his disposition. The argument against it is nothing—for man forms an attachment for every thing, no matter how much natural repugnance there may be, that will subserve his interest, minister to his selfishness, and gratify his lust. What he adduces as proof of his position, is evidence against it, for few have been found willing to associate with the blacks except as inferiors employed in menial, or what they regard as menial pursuits. We hold that the black man is capable of infinite progress, and has as much right to all the means as the white; but we think the two races were designed to be kept separate by God himself.

Some of my amiable friends may think that my opinion results from the grossness of my nature—from my lack of due brotherly love; but I think myself free from any thing like an unamiable feeling toward the blacks, or toward any other race of humanity; I think the opinion I am inclined to, founded in truth.

Whether it be natural, or not, we must acknowledge that each race will prosper best by itself; besides the blacks will be compelled to endure great hardships for a long time if they remain among us. Some may say that this repugnance results from the same cause that give origin to aristocratic distinctions between the rich and the poor, the proud and the honourable of our own race, and is equally unfounded. But this kind of spirit is not what we mean. We hold that all mankind, of every name and colour, belong to a Common Brotherhood, having one universal Father, and that spirit is base which prevents one from regarding another as his brother. But while we hold this in reference to the great family of man, we say, "what God hath joined together let no man put asunder," or what God has put asunder let no man join together. We know there are family, community and national ties which bind them together as wheels within the great wheel that circumscribes the whole. They constitute *imperii in imperio*, having jurisdiction which cannot conflict with the supreme empire of humanity. No one denies the family relations, the brotherhood relations or the national relations. The members by association flow together in spirit, contract similar habits, and have the same manners and customs which tend to consolidate their interests and make them one. If, then, there be foundation in nature for these ties, we must insist that those of the same colour were designed for a still larger family, and that tender ties are sundered when they are forced to leave their own and merge themselves into a family of a different colour. If these views be correct, it follows that there is some reason for the antipathy between the two races, though the principle is perverted and made the origin of base feelings, as many other holy sentiments

are perverted by unregenerate persons. We are therefore able to understand why black and white men belong to the same family and yet are not and cannot be in the full sense of the term congenial spirits. All acknowledge friendship based on reciprocity of feeling and sentiment. But then, friends need not love one another and hate the rest of mankind; they should love all and be ready to do them whatever good they can; but this love need not conflict with that more refined sympathy and unison of feeling which subsists between friends. Similar is the union between those of the same race.

These remarks explain, in part, at least, the reasons why individuals who hold slaves and wish they were not slaveholders, are reluctant in emancipating them. We frequently hear it said at the South, that we will liberate them as fast as they can be sent to Africa, or we will set free as many as we can have assurances will get a comfortable support; and we also hear it said at the North that few negroes are so well off there as are the slaves at the South—and if they cannot be emancipated without scattering themselves through the free states, we prefer, for their own good and our own, that they remain where they are. Now, there is reason in all this, maugre the denunciations of philanthropists.

We know of one or two persons who do not manifest much repugnance to the society of coloured people; but we venture to say that nine out of ten of the most violent abolitionists would not live in the same house with them, or sit in the same pew, unless it be occasionally as a matter of policy. At the North we rarely see blacks and whites sitting at the same table or going in the same company to church. There is no reason for this; on the contrary, it is inconsistent with the principles of Universal Brotherhood; but a desire that they should live by themselves arises from no unholy sentiment. At the South we observe more sociability and apparent good feeling between the blacks and whites than at the North. How much of this is due to selfishness we cannot say. But we are not disposed to doubt the general honesty of our Southern brethren when they say they would free their slaves if they could be sent away and be secure. Born and bred on the same plantation a kind of attachment springs up between them, and consequently there is a mutual desire to benefit each other. In many instances this is so strong that the slaves would not accept of their freedom if it were offered them. Many of them believe slavery to be a curse to their prosperity, and a moral wrong; but the probability that freedom might prove a curse to the slaves unused to provide for themselves, and the moral responsibility they feel to provide for their wants, overbalance the inducements to give them freedom.

What can be done? It is next to impossible to send them to

Africa; besides, we have no right to do so contrary to their wish, because this is the land of their birth, and here repose the remains of a long ancestry. They have grown up in this clime, and to be torn from it would do violence to their constitutions. In this we would not disparage the efforts of the colonizationists, for they are carrying civilization to benighted Africa.

What then shall be done? To oblige them to live amongst us is not the most advantageous to them, for if the rate of increase argues any thing for the prosperity of a people, then is slavery more compatible to the happiness of the negro in this country than freedom. The census shows the rate of increase of our free coloured brethren to be twenty and a half per cent.; while that of the slaves is twenty-three and a quarter per cent.—showing two and a quarter per cent. in favour of slavery. That there is more happiness among the negroes at the South than at North, we do not doubt; and this disparity will increase as the free become more enlightened and refined, because the more a person is enabled to appreciate himself, and the more acute his susceptibilities, the more miserable will he be whenever he is regarded with less consideration than he would be entitled to, and when the position of equality with his fellows is denied him. As long as they are among the whites they will be employed in all the most unpleasant pursuits, and they will feel their condition to be little better than that of slaves;—they will feel themselves bondmen in a strange land.

What, then, can be done? Many say let them be set at liberty, and hired by those who own the plantations; they will gladly labour in that more congenial clime for a reward. This is plausible when taken without due reflection; but after considering all the bearings of the case, it is without a redeeming merit. The effect of this plan would be to make them “hewers of wood and drawers of water,” for those who live without a prospect of improving their condition. Sure the ties that now subsist between master and slave will be sundered, and each left to care alone for his own interests. The result will be, in consequence of great competition, the reduction of wages to a merely living standard, and their condition would be hopeless. They would be compelled to educate their own children, if educated at all; this their means would not permit. Do you ask how this competition would arise? We answer:—One free negro, labouring for reward, will perform more labour than two slaves; they will desire employment, and consequently be excessively industrious to get it. At least one-half of the present slaves would supply the place of the whole when free—the other half will get employment by labouring for a low price; and thus will they get no more than slaves; that is, food and clothing; for much more severe toil. Ah, there is little hope from this plan. It is said that

negroes must do the manual toil of the extreme southern climate; this is erroneous, for we speak advisedly when we say, that a white man can endure greater extremes of heat and cold than the negro. And if it were the case, this would be proof enough that they would be doomed to the deplorable condition of mere workies, with the hands, without being able to enjoy that happiness which springs from a cultivated mind. Let not the hope of the sensible philanthropist for negro elevation be limited to this, in our opinion, worse than slavish condition. Either they have souls, or they have not. If they have, they are just as much entitled to the full freedom of the mind, from the bonds of ignorance, as they are to the freedom of the body from the dominion of a master.

What then can be done? In answering this question, we presume, we shall meet the sneers of both slavery and anti-slavery parties. But the latter have yet propounded no plan that promises much, and of course the question is still open. The Colonization Society is worthy of all esteem, for though it does little or nothing towards diminishing slavery in this country, yet it is doing much towards establishing the institutions of civilization on the shores of benighted Africa. The slaveholders themselves tell us that if we will see that the negroes are taken from among us, they will emancipate them. We cannot take them to Africa, but we can give them a country nearer home, and they can be induced to settle it at their own expense. This is the plan we would urge:—Set apart a portion of the Western country for negro settlement. Let a district of country be surveyed and given to the negroes in small farms, who will actually settle upon them, and to none others. Let all whites be prevented from buying their soil unless it be for the comfort of those who may go among them to teach and assist in building up the institutions of a Republican State. We have a perfect right to make such regulations. And we should suppose the project would commend itself to every one, as promising much for the good of both the blacks and the whites. If there be a natural uncongeniality of feeling among them as races distinguished from each other by God himself, it is eminently desirable that they be separated. The difficulty of separating them in this way will be small, for it promises so much for the elevation of the negroes themselves, that they will readily remove to a society of their own race, where there can be harmony of feeling, and where each can have the full reward of his own industry.

What objections can be urged to this plan of relief from negro slavery, and from the universal commingling of the two races?

I. It may be said that the coloured people are not qualified to govern themselves. This we deny. Many of them are educated, and the ignorant are of a peaceable disposition. That



they are disposed to peace let the quietude they manifest while enduring our sneers and abuse, answer. What would occur were the same number of whites thus circumstanced. If, then, some are sufficiently educated and the mass are peaceably inclined, what force is there in this objection? Moreover there are many ardent and self-denying philanthropists among those of our own colour, who would gladly go with them as teachers and counsellors.

2. It may be said again that the blacks would not settle together in a separate territory. We say they would, because the inducement is great. Look at them as they are—slaves all over the Union—at the South the property of the whites, and at the North deprived of every political privilege. Think you not that the glorious prospect of being restored to themselves, and to all their natural rights, which we call dearer than life, will not induce them to emigrate to the promised Canaan, rejoicing with new life and hope? Is it a small matter to be elevated from the condition of menials and serfs, to the proud position of men and freemen?

3. It may be said that the whites will go among them to prey on them, and “eat out their substance.” The same reason which was alleged to justify the Revolution, will justify stringent laws for defending them.

4. It may be said that if they constitute a state we must give them representation in Congress. Well, what of that? Have they not souls as we have? If they are unfit to occupy seats in Congress, they are unfit for any thing else but slaves. Reader, who ever you are that raises this objection, do not mention it again, it discredits your reason and benevolence.

What are the benefits promised by this mode of reform?

1. It will hasten the period of universal emancipation. It is a serious objection with the great majority to the abolition of slavery, that it will flood the country with free negroes. The only ground of this objection with us is, that a speckled population of intermingled whites and blacks seems out of taste and unnatural. However the proposed plan entirely obviates the objection, and the master can no longer urge it as an excuse, neither can he say that his negroes, if freed, would probably suffer for the necessities of life.

2. It will elevate the race. Schools will be established among them, and all being allowed the enjoyment of all their rights, they will the better appreciate the importance of improving themselves.

3. It will remove a beam out of our own eyes. We, as a people, cannot endure a promiscuous assembly of whites and negroes—as, for instance, a congregation of worshipping whites and blacks. We have poor enough of our own colour to push

back from the altar into some retired corner, or even out of our respectable churches, into one prepared especially for them.\* Thus by removing the blacks we should greatly enliven our deficient benevolence, and not so much disgrace ourselves by the manifestation of a morose, ungenerous spirit.

5. It will promote the cause of reform generally. It will afford the blacks an opportunity of proving their manhood, and removing much of the unamiable feeling existing toward them.

Let us then look at this subject soberly, for the time has come for dispassionate inquiry. The cause of God and Humanity must be promoted, and this can only be done by banishing all prejudice, and acting vigorously, guided by the light we have.

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### LOVED ONLY.

BY MRS. R. S. NICHOLS.

Loved only, loved only, how can I forget  
The evening, the moment, the spot where we met;  
Young Autumn was tinging the forest with red,—  
The blossoms that budded in summer were dead;  
But others were there in more gorgeous attire  
With bosoms all flushed with the sun's sinking fire;  
Thy glance was upon me, thy voice in my ear,—  
I blushed, love, and trembled, but was it with fear?

Loved only, loved only, I ever have thought  
That evening, that moment, with witchery fraught;  
I strove to escape, but a spell was around  
That rest me of motion, of strength, and of sound;—  
I dared to look up, but my vision was dim—  
I saw but the stars in the blue ether swim,—  
Then something was whispered, and something replied,  
And something was said of a bridegroom and bride!

Loved only, loved only, our hopes and our fears,  
Our joys and our sorrows, our smiles and our tears,  
Have mingled together and blended in one,  
Like the close-wedded beams of a vertical sun:  
My love and my joys, and my songs are all thine—  
Thy love and thy griefs, and thy friendships are mine,  
While Memory sits in her fondness apart,  
To watch o'er these treasures that sleep in the heart!

\*It is said that one of the religious sects in New York city, have built a small building for the accommodation of the poor, and for preserving the respectability of the regular church! Oh! my "Christian friends!"

Loved only! loved only! when fainting in death,  
 Let me clasp at thy hand, let me drink in thy breath:—  
 Thy heart may be heavy, thy spirit may grieve,  
 For sharp is the sword that thy bosom shall cleave,—  
 But then, even then, shall my spirit rejoice  
 To float on the sound of thy love-tolling voice:—  
 I know that the pang will be sweetened by this,  
 And dying will prove but the foretaste of bliss!

CINCINNATI, June, 1846.

## CRIMINAL JURISPRUDENCE.

### PLAN OF REFORM.

IN the second number of the *Journal* we treated somewhat of the nature of crime, the influences under which it is committed, the extent of responsibility both of the criminal and society, and hinted at the injustice of the present criminal code. The main object of this paper is, to propose a reform already more than suggested, and fortify it with reasons, which, in our opinion, are incontrovertible.

The subject we deem of vast importance, involving the dearest rights of mankind,—justice to the offender, protection to the people, and the best interests of public and private virtue. There is a sense of right in the hearts of all which will force them as a mass to reform all civil or political wrongs whenever they are proved to exist. There are few that in their cool moments do not revolt at injustice of every shape, wherever and whenever they behold it. The most abandoned, even, will start back with instinctive horror when they see the innocent injured or the guilty chastised beyond their views of desert. Relying, therefore, upon this noble sentiment, we submit these pages to the careful reflection of the reader, and ask him also to speak for the right and second our efforts, if, in his opinion, we are supported by the dictates of truth.

1. Let us first, inquire whether there be not a wrong public sentiment toward those who violate the laws. All will readily agree that they should, at all times and under all circumstances, be governed by their purer moral feelings and superior mental faculties,—that no contingency can happen in which the predominance of the baser passions would be justifiable. Anger is always anti-moral and anti-intellectual—for its legitimate result is injustice when its promptings are carried into effect, and its inevitable tendency, is to dethrone the reason and whirl us into a storm

without a guide. Anger or malice and its first born, revenge, are the result of deficient moral power and erroneous principles. There cannot be weak morals or want of virtue where there is not error, for the mind cannot tolerate a vice of whose enormity it is fully aware. Wherever, therefore, we see a manifestation of malice, hate, or any of their kindred animosities, we may be sure that truth does not shine in her clearest light, nor virtue hold her divinest sway. Were we to illustrate this point by referring to the lives of the purest men that ever blessed their fellows, we should be more strongly convinced that the highest excellence of heart is inconsistent with the least ebullition of passion. The prophets and seers of old—Christ and his apostles, and all the glittering host of holy men, who, though removed from us in body, are yet with us in the life and light of their examples, have emphatically endorsed the principle we are urging. Who can doubt that enmity, envy, jealousy, and revenge, are deformities of character when he reflects that they are hostile to the peace and happiness of man? Did any good ever result from them? Was any individual ever reformed by cursing him? Was any injury ever redressed by the wrong-doer voluntarily through the influence of rage and revenge in convincing him of his error and awakening his better nature? No—it never was, nor never can be,—on the contrary, those who infringe our rights or injure our persons or reputations, are ever disposed to balance accounts where they are met with passion—and if passion be carried too far, they are apt to increase, if possible, rather than diminish the injury they have done. For the truth of this we appeal to the experience of every one—we ask the reader to look into himself and see if he is not so. Are you not more disposed to recompense all wrong you may have inadvertently or otherwise done another, and to implore his pardon when he meets you with kindness and treats you still like a gentleman, than when he approaches you in hot wrath, threatens and applies to you all the abusive epithets he can command, and perhaps attempts personal violence?

What we would get at is this—that the Law of Kindness is God Almighty's law, and the only rule by which justice can be done among men, the soul awakened, morality promoted, and happiness secured. By its holy unction, vice bows to virtue, hate yields to love, cursings are turned to blessings, and revenge dies and is buried in sorrow for the misfortunes of those who are in the thralldom of evil. Kindness has an eloquence that moves the most depraved and subdues the most rebellious. The wrong-doer always dreads it, and hence, when injury has been met with kindness, we frequently hear the offender say, "I could have met his anger and revenge, but I cannot endure his mildness, and the benefits he bestows for the injury I have done him. I must meet

him with his own weapons and surpass him in kindness. I will entreat his pardon, and may I sink when I maltreat him again." Such is the sentiment of all under similar circumstances, and it is always safe to act in accordance with this law. In appealing to the experience of men on this subject, we are met with the objection that though kindness may have this effect upon us, yet all do not possess our disposition, and those who need the most restraint have no appreciation of this principle. This is not only an illiberal, but also a false view. It is frequently the case, that the apparently most degraded, are most acutely sensible of the sympathising attention of another. When, by some weakness of character, an individual has lost the confidence of society, and when he is goaded on by public scorn to deeper guilt, it is then that the despairing heart beats the fullest response to the tenderness another may manifest toward him—it is then, when no arm is extended to assist, nor no friendly word spoken to cheer, that sympathy is met with the heartiest gratitude. Gratitude is the last virtue that dies out of the human soul, and it is difficult to find one who has not respect for the goodness of another. We venture, that he who lets the light of his virtue shine abroad upon his fellows, will always be secure from the depredations of those who know him. No one is so desperate as to injure the person or trespass upon the property of another, whom he knows to be an upright and benevolent man. On the contrary, those who possess a grasping spirit, and will not even spare the poor in their impetuous avarice, who manifest little interest in the well-being of others, and have few characteristics of true manfulness in their character, are the very ones most exposed to the depredations of offenders. In robbing them they feel somewhat as though they were avenging the wrongs of the oppressed. There is always a kind of sacredness about a good man that disarms the desperate when they approach his presence.

Keeping these principles in view, let us inquire into the character of the common disposition manifested toward the criminal. Here lies the great obstacle to a reform of the Criminal Jurisprudence of the country. The crime and the offender are not viewed in their true light. We are taught from our infancy to hate and condemn both the wrong and the wrong-doer, the vice and those who indulge it. We should, of course, look with horror upon all kinds of iniquity, for it mars the divinity of our being,—but it is wrong to manifest the dark passions toward those who err in their conduct. And yet, how general is this wrong! A crime is committed, and the public rage is excited, sometimes to such a degree as to endanger the life of the unfortunate. How often is the venue changed because the intemperate excitement in the *locus in quo* of the offence is so great as to peril the rights of the unfortunate person arraigned at the bar. Were it not for the

attention of the lawyer—perhaps the only man interested in behalf of the accused—many would be rushed headlong to the penitentiary or the gallows, without proof of their guilt. A murder has been committed by one incapable of restraining his passion,—he felt some abuse from another, and under the influence of ungovernable rage, struck him to the heart. The excited man was not himself—he knew not what he was doing, and in his cool moments deeply regretted what he had done. Who will say that such an one does not yet merit our love instead of our hate—our sympathy instead of our rage? But the whole community is in arms against him, and showing a more wicked malice than he exhibited when the deed was done. His conduct was the result of impetuous rage, while those who would tear him in pieces are moved by more deliberation. In this, society proves herself wrong as well as the culprit, and also deserves pity. What is the influence of this upon the offender? He sees he is not alone in his want of self-government, feels acutely the injustice of the public sentiment that thrusts him from all respect, and of the law that incarcerates or hangs him. This, generally, is the condition of the public mind when a crime is committed—hate, malice, and a desire of revenge, are predominant. If these passions are vicious under all circumstances, as we have argued, the people should reform themselves at once. Let not the whole community be *particeps criminis* by the same indulgences that lead to the most outrageous crimes that desecrate the earth.

But does the reader say that many crimes are committed coolly and with deliberation, and the criminal in such cases should not meet with public sympathy or countenance? You are, in our opinion, mistaken. Such an one deserves the more our pity and the kind ministrations of love, because if his lot has fallen in such unpleasant places, and amid such unholy influences, as to so far debase him, he certainly is the most abused man of the whole community, in having the light of his soul so far extinguished by the destructive storms that have so long raged about him. It ill becomes the man, who was born in the very sunlight of truth, cradled in the downy lap of innocence, and built up amid the loveliest associations to despise and avoid the poor culprit, who was reared at his antipodes. Doubtless had the lot of one been that of the other, the one who now scorns would be the scorned.

But do you say again, that some well born and well educated, voluntarily choose evil association, while many nurtured in vice are brought up to virtue? We deny that any *well* disciplined ever went down to the hell of iniquity. But grant it for the argument, and does it prove that they deserve our contempt, and the vengeance of cruel law? Why do some come up from vice to virtue, and others go down from innocence to guilt? Because



the natural, moral forces were strong in the mind of one, and weak in the other. Does the strength of these forces depend upon the persons themselves? Not wholly—the one is strong by nature and the other is weak—consequently the weak is unfortunate, and his parents and instructors should have discovered his failings, and adapted a discipline sufficiently energetic to repair his deficiencies. Do you say some cannot be thus improved?—then they are not blameable. But your objection is not admitted. Science, administered in love, is adequate to the redemption and regeneration of every unfortunate child of man.

Consider the subject in whatsoever light we will, all our hostile feelings toward the violators of law and the vicious are wrong, and should be exchanged for kind words, affectionate regard and brotherly treatment. But it is said that such a course would increase crime? We deny it. The influence of kindness is not thus; but the influence of its opposite is. The offender by the malice of society is thrown upon the defensive, and it incites him to still deeper crime, whereas the reversed course would warm into some life his better feelings. He would know that for a moment of heedlessness, he is not to be cast off and disgraced beyond the possibility of redemption.

There are a few in the country who are actuated by the truth on this subject. They are like ministering angels to the guilty—they take them by the hand, assist them in rising, defend them from the contempt of society, and place them on an eminence of virtue whence they can look down upon their traducers. And yet the attempt is made to bring disgrace upon these Heaven-born spirits. Men high in influence and authority term their kindness a mock sympathy, a morbid pity. These revilers of man and God are in our pulpits endeavouring to Christianize the world, and yet denounce those who, with the spirit of Him who never erred, actually *work* as well as advocate righteousness.

From our erroneous views on this subject spring our want of sympathy and kindness for the criminal, and our heartless demeanour toward them. I believe we have had most of these errors under review. We will now make a summary statement of them.

1. That man is blameable for defective organization, and defective culture.

2. That every one has the power to do right if he will. We hold that every child can be so trained as to love truth and virtue, and hate falsehood and vice; that his moral power can be raised to its proper supremacy, and fortified against all opposition. But we also hold that most of those who have attained maturity under wrong education and amid evil associations are incapable of right actions under all circumstances. Do you say that they can govern themselves if they choose? We say, unaided and

alone they cannot. Should some friend eloquently point out to them their failings, impress them with the necessity of restraining themselves, and instruct them in the mode of self government, some of them, perhaps, would be secure; but then their defence would not depend upon themselves alone, but on the instructions of their friends—and if these kind friends were wanting, where would be their powers of self control? Ten thousand temptations are about them, which they cannot resist. Do you say that they should not go into temptation—that they can as well avoid it? Alas! alas! would that one-ninth of the human family could escape temptation! It is around us all like the shades of night. There are places where it exerts its most destructive power—and to avoid them is beyond the ability of multitudes. There are thoughtless moments with all, when they are inclined to evil as it were by some insidious charm, or secret fascination. Those who have the power to readily recover themselves will resist its influence; but those who are less fortunate, are hurried headlong into the too often fatal abyss. As the Persian Goule throws over its victims a kind of spell, which they are unable to resist, so temptation envelopes the unfortunate; and its victims, like those of the former, awake not to their danger until they are secure in its deadly grasp. We, therefore, say that very few of our criminals have the power, of themselves, to do right.

3. A third error is that the criminal is alone guilty of his crimes.\*

We cannot too strongly enforce the truth that every offence is the result of the wrongs of all. This must be admitted by all who acknowledge the influence of one over all, and of all over each. All mankind are bound together by ten thousand tender cords, and the discordant action of one trembles all along the strings. No finite mind can be perfectly good while so much imperfection abounds; every one is more or less affected by the moral condition of others. Individuals are impressed according to the impressibility of their natures. One is strongly susceptible of virtuous impressions, and another of vicious; and all err according to the strength of the moral forces. By this simple consideration, therefore, we are able to be impartial in our decrees of blame. One may commit what is called a trifling offence, and be just as blameable as he who commits an enormous crime. Why? because he had more conservative power than the other, and could have avoided his wrong as easily as the other could his crime.†

4. A fourth error is, that if a culprit be intellectually sound he is responsible for his crimes, though he be morally insane. This

\* See No. II., page 109.

† See No. II., page 164.

error springs from our ignorance of the science of mind. This too is extraordinary, for our views are not inconsistent with the doctrines of any philosopher who has written on the science of our mental operations. All concede that there are intellectual and moral faculties, which, though intimately related are distinct in their sphere of action. They mutually aid one another, but their sphere is too distinct to be mistaken. Experience shows that an individual may be able to understand the reason of things, and attain considerable celebrity in scientific, philosophical and literary research, and yet be morally obtuse—be destitute of the first principles of justice between man and man; and if restrained, it is by considerations of policy and not by moral goodness. On the other hand, we meet multitudes who are upright in all they do, and yet manifest no intellectual penetration worthy of remark. This difference is occasioned by the difference that has marked their intellectual and moral discipline. The reasoning faculties of the former have been developed while his moral have been neglected; but the moral of the latter have been disciplined and his intellectual powers have remained uneducated. A man may reason vigorously and discover the laws which should govern his conduct, and still be unable, from deficiency of moral power, to obey them. I know we are told by thousands who ought to know best, that every one can do right if he chooses; of such let me ask, can any man be a poet or an orator, a musician or a painter, or arrive at any distinction in any other department of human skill and research, if he chooses? No, you say at once. Why not? Because he has not the faculties, or if has the faculties, he has not the development of them necessary to secure success. Let me ask further—can one man by his own unaided efforts, be as good as another? Do you say, yes? What reason is there for a negative reply in the other case and an affirmative in this? Does not moral action depend as much upon the condition of the moral sentiments, as intellectual manifestations do upon the strength and condition of the intellectual faculties? Why then should we say that every one can be eminently good if he wills, but cannot be eminently distinguished by the exercise of his reasoning powers if he wills? Ah! there is great error on this subject. Those who are morally weak can no more avoid vice and crime, than those who are intellectually weak can avoid errors in thinking, or grasp mighty subjects with a giant's power.

We have thus spoken the truth plainly; and we deduce from this another instance of the rank injustice and inconsistency of the present system of criminal law. Who would think of punishing a man for not doing that which he cannot possibly accomplish? What does the law punish? Is it not immoral conduct? And yet the law says, if a culprit be intellectually sound,—that

is, capable of distinguishing right from wrong, (which is plainly an intellectual process,) he must be held accountable, though he had not moral power enough to do the right and avoid the wrong. In other words, if a criminal be a moral maniac alone he shall be punished—but if he be an intellectual maniac alone he shall be acquitted. Can a greater absurdity be discovered in the whole range of human action? You might as well punish a poet for not setting his own verses to music and singing them in rapturous strains, as to punish a man with deficient moral discipline for not conforming all his conduct to the moral code.

Moral mania has not yet been recognized in our courts, and no one is excused for error unless he has manifested in his daily conduct a want of ordinary intellectual shrewdness. But the truth is that every criminal loses his power of moral control at the time the crime is committed. He becomes as much a moral maniac as the man who fancies himself Jesus Christ, with power to raise the dead, is an intellectual maniac.

What, then, are the suggestions of a true philosophy on this subject?

1. That no one is willingly a criminal; that is, in his calm, reflecting moments no one feels his crimes to be the result of his will, or in accordance with his wish.

But he has heedlessly stained his hands—he is abandoned by society—he is an object of contempt and hate, and his attempts to reform are pronounced hypocritical. All look upon him with distrust, and none is found to speak to him a word of encouragement. He has passed the Rubicon, and no one bears him back. He often reflects upon his lamentable condition, until driven to desperation, his reflections yield to a storm of passion.

2. That very few after the first offence would commit a second were they properly treated.

Who can conceive the anguish of soul that succeeds the first crime? A man has passed from innocence to guilt—from virtue to vice—he has sullied his garments—he has marred his character—he has ruined his reputation, and he has deeply wronged the Spirit of God that once was his happiness. Reflection enters, and this Spirit rebukes him. For world's he would not have done the deed—but he has lost all, he thinks—he sees no way of hope. Could he now meet the warm sympathy of all his acquaintances he would become, in all probability, the most valuable of men. He has tasted the bitter fruits, and no inducement could prevail upon him to pluck again, were all actuated by the spirit of a true philanthropy toward him.

3. That no one is so debased as to be beyond the reach of kindness and moral discipline.

4. That criminals should not be the objects of contempt or abuse.

5. The more degraded a man is the more he deserves our sympathy and assistance.

On these principles should our criminal jurisprudence be founded. Truth should be the basis of all law, and a single error incorporated in any system cannot fail to work injury. No one should sustain any institution a moment after being convinced that it is not promotive of the highest good.

Let us now inquire briefly into the spirit of the criminal code, and see whether it be healthful in its influence on the public mind.

1. It is revengeful. It gratifies the most cruel passions of the heart. A crime is committed—the public is enraged, and almost every man feels as if it would be a pleasure to pluck the criminal's heart from his body. This is the same passion that causes most of the murders that are committed. A man has abused his violent neighbour, who feels the wrong and takes his life for revenge. The people behold it, and were it not for the violent hand the law raises against him they would tear him limb from limb without a moment's reflection. Therefore the law justifies that dark and destructive passion, which is strengthened thereby, while it should be removed as far as possible from all means of development. It is universally conceded that the more we behold scenes of violence, the more are we rendered violent—the oftener we gaze upon acts of cruelty the less susceptible we become to pity, and the less do we revolt at enormity. At first we shudder before a bloody spectacle, then we can look upon it with composure, and finally we feel like dipping our own hands a little in the life-current. Are these positions correct? If so, how can the law that inflicts pain for an offence be otherwise than rankly injurious to the public? What but a revengeful spirit ever said, hang the murderer, incarcerate the robber in the penitentiary, where he cannot for half the usual period of life, speak to a single soul, but must toil constantly, except when being driven like a savage beast by heartless keepers, or when at sleep; or what superior feeling ever crushed an unfortunate under a load of disgrace?

2. It is malicious. It encompasses sea and land for the purpose of clenching its irons upon the wretched and unfortunate.

3. It is relentless. There are circumstances under which the stoutest hearts will relent and pardon the rash act of him who could not find it in his nature to be a criminal. Penitence will always find favour with those who know how to forgive, and the blackest guilt will never remove an individual beyond the consoling and encouraging influence of those who have true benevolence of soul. But the law never relents—never forgives—never sympathises. No matter what the circumstances may be, the judge can feel no mercy, or suffer the promptings of his better nature to mitigate the severity of the law. He must sit, like a

statue of wood or stone, as far as the moving of the divinest faculties of the mind are concerned, and declare what is called justice according to the law. Say, can the code which thus opposes our highest nature, and silences every impulse of goodness, be otherwise than destructive to morality? The affections and kind feelings are the essence of morality, and all opposition to their free out-coming and out-acting must be deleterious to the moral progress of man.

4. It is indiscriminating. It is well known that the same treatment will not have the same effect upon different minds. One individual is acutely sensitive to the least dishonour and driven to madness when disgrace lifts its horrid aspect before him; while another little regards any reflections on his reputation. One person had rather die than enter the dismal den of the penitentiary as a prisoner for crime, while another would hardly manifest the least painful feeling in the same condition. If either of these individuals deserve the infliction of pain for crime is it not the latter? Does not the most callous of heart deserve the severest punishment? And yet, the penalty is with them a trifling consideration, while those to whom we could say "go thy way for this time, and sin no more," feel most painfully the infliction. But the unbending law does not discriminate—it does not look into the mind and feel its tender strings, or consider the refinements of its susceptibilities—its sensitiveness to pleasure and pain, to honour and disgrace. Thus it inflicts on one a lingering torture, and only makes another laugh at its impotency. If then, a system can be framed which will regard the intellectual and moral condition of the people, and adapt itself to each, would not every dictate of justice and philanthropy call for its establishment? Such indiscriminating laws only work injury. They obliterate whatsoever of goodness their victims may possess. A sensitive person cannot long be an object of scorn, and be driven like a dog without losing what virtue and dignity of character he may possess. Instead of this, the law should be so organized as to cherish virtue and improve the characters of all with whom it has to do. It should be reformatory and not work against the peace of society it was designed to protect.

We will now consider the defence usually made to the present system of criminal jurisprudence.

1. It protects society. We fancy we see the law protecting society when beholding a heartless police officer leading a boy at each side to the watch-house. The boys are weeping bitterly and see nothing but a savage frown on the countenance of the officer. If they hesitate he jerks them along, and if he speaks, it is with the voice and language of one entirely destitute of sympathy. These boys have not arrived to years of discretion—they are poor and neglected, and left to grow up amid evil associations.



They have been led into some wrong, and their weeping shows they have good feelings left, through which their moral and intellectual faculties can be reached. Instead of doing something for their good, they are abused—sent to the watch-house a few days and then turned out among their former associates worse than they were before. This is the way most of our criminals are made. Such laws and such practice must protect society amazingly, we think!

I fancy I see the law protecting society too, when beholding the most abandoned villains sent to our goals, watch-houses, and other prisons, to become the school-masters of juvenile offenders. It is difficult for young criminals, who have accidentally committed an offence, to come out of prison as good as when they entered. A true system would have reformed them, but now they become finished culprits, and qualified for all excesses.

2. It deters from crime, and therefore protects society. There is more emphasis placed on the deterring influence of the law than it will bear. If the law does actually possess this efficacy, why not make it more severe? Why not adopt the Chinese system of quartering, boiling, cropping, crucifying, &c., &c.? The more cruel the law the greater the efficacy; and, allowing the principle to be correct, instead of devising means for mitigating its severity and making it more consonant with our more humane feelings, we should shut up all the kind emotions of our hearts and apply our ingenuity in inventing means of torture. But the age of cruelty has gone by. It has been demonstrated that cruel laws were deleterious in their influence, and did not deter from crime. The principle has, therefore, been virtually abandoned as erroneous; though our present system of criminal law is still justified by it. The fact is, there is no other mode of deterring from crime except by improving the moral and intellectual character of the people. Man will act according to the forces which impel him; let the law be ever so severe, he cannot act otherwise. If his moral powers are too weak to restrain him, he cannot be restrained until they are strengthened. Go where you will, and you will always find that in the best regulated families is the most kindness, and in countries where there is most virtue, are also the most humane laws. The more the holier feelings of our nature are carried into practice, whether in the domestic or social circle, or in the state, the more rapid is the moral improvement of all within their influence. The fact is,

"Mercy is not strained,  
It falleth like the dew from Heaven  
Upon the place beneath,"

And every good deed strengthens the principle from which it sprang. We cannot witness a kind act in another without feel-

ing a higher reverence for the doer, and rebuking the barrenness of soul that prevents us from excelling in virtue. No culprit was ever so base as to be insensible to every honest kindness shown him; at least, the exceptions are few—and to meet these exceptions with a revengeful spirit, we would uphold laws which demoralize multitudes. The exceptions are so far morally dead, as to be beyond the reach of any deterring influence.

We are ignorant if there be any other defence set up by those who sustain the present code. It is never claimed to be reformatory. The idea of reform is too vast to be grasped by those who hold on to the law of cruelty and revenge. They cannot conceive how benefit to the culprit can possibly enter a system of Criminal Jurisprudence. Many hearty philanthropists are endeavouring to make the law bend to reformation. They are attempting to carry instruction to the minds of the convicts—to assist them when they come out of prison, and make them good citizens; but to do this they are compelled to beg their way—to petition the legislatures for a morsel at a time—to appeal to private charity, and ride resolutely over every defender of capital punishment they meet.

We will now inquire into the nature of that system of Criminal Jurisprudence, suggested by what has been said in this and the preceding article.

1. We would abolish the gallows. It has been well said that to hang a man is the very worst use you can put him to. He is rendered entirely valueless by being deprived of life, while before, his worth could not be estimated. He was a human being invested with all the dignity of human nature. He was created by God himself to be our brother, that we might aid him if unfortunate, contribute to his happiness, and do him good, that he might benefit us in return. Instead of acknowledging our relationship, and acting in accordance with its dictates, we abuse him while in the cradle, too severely tempt him while a helpless boy, and when he is discovered in some vicious conduct, we kick him from our midst as a worse than worthless thing, thereby forcing him into contaminating society, and when he is thus prepared for the murder of a fellow, and plunges, in an unguarded moment, the fatal knife, we drag him before our courts, convict and sentence him to death, and laugh while he swings off into eternity. No, there is no need of demoralizing ourselves in this manner. Had we paid some attention to his education while a boy, we would have been instrumental in making him a valuable citizen, or had we treated him kindly when caught in his first offence, we would have reformed him, saved his own life, and that of his victim. But the would-be philosophers of the times laugh at us for holding such foolish views, and call us insane for dreaming of a culprit's reform, and enforcing upon society the

obligation to see that every child is properly instructed. Moreover they call us infidel for holding such views as aim only at the good of every human being; but we submit whether it be infidel to have faith in God, and what he has so gloriously done for the complete happiness of every human creature on earth.

Capital punishment is a relic of barbarism, and is rapidly going the way of all error. It is already virtually abolished in several of the States, and a few years will throw down every scaffold in the Union. Let every citizen remember that the blood of every one that is hanged is on his skirts, and to wash them he must vote for reform—or which is the same thing elect such representatives as will obey the dictates of truth and benevolence.\*

2. We would convert our Penitentiaries into vast institutions of instruction. This should be done on the principle that we have no right to do any thing but good to any human being. Instead of having deep, dark and dismal dungeons, where there is nothing to exert a wholesome influence upon the inmates, we would have pleasant places arranged where all the means of mental and moral improvement can be enjoyed. Instead of having a Warden to rule as a tyrant devoid of every humane and Christian feeling, and to decide how many lashes shall be inflicted, or how many barrels of cold water shall be poured down upon the chained convict, we would have a superintendent who knows something of the nature of mind, the causes of crime, the means of reform, and is imbued with an ardent love for all of his species, and can rule by the superior goodness and greatness of his nature. Instead of having a band of unsympathising guards about with clubs and guns, to keep those whom they regard as animals, we would have men of knowledge and virtue, capable of instructing those who have been so long neglected, and finding their highest happiness in improving the characters of the unfortunate. Instead of compelling the convicts to toil from morning till night without reward, and turning them out with broken constitutions, we would have them earn their own living by a healthful degree of labour, and if they chose, lay up something to start upon when they graduate as good citizens.

Contrast the management of our Insane Asylums with that of our Penitentiaries. In the former are men of the highest qualifications, both of heart and head—men who feel with their suffering fellows, and derive their purest enjoyment from the relief they are enabled to extend to those whose minds are darkened—whose reason is dethroned. Look at the result; three-fourths of all recent cases are cured—are restored to a sound mental condition. And yet it is vastly more difficult to relieve those sent to our

\* See Capital Punishment—Journal No. II.

Lunatic Asylums, than those thrown headlong into our Penitentiaries for punishment and not for reform. Why? because our lunatics are both intellectual and moral maniacs, while our convicts are only moral maniacs; consequently instruction can be communicated to the convicts through the intellectual faculties; appeals can be made to the reason, through which, alone, can the moral powers be reached. But the chambers of the lunatic's mind are entirely closed—there are no avenues through which the ministering angel can enter to repair the desolations of the mind. The instructors are compelled to profit by all the aids of experience and science, and so order all external circumstances as to have a healthful influence upon their patients. Were our prisons converted into institutions of discipline, and half the attention bestowed upon the convicts that is upon the lunatics, nine-tenths, without any doubt, would be brought back to virtue, and restored to respectability and happiness. Instead of this, the people seem to think that reform is foreign to the purpose of imprisonment, and the aids of experience and science, and philanthropic zeal are disregarded. Mistaken policy! It is better to reform a criminal than to let him loose upon society provoked to deeds of greater villainy.

3. We would have several of these educational institutions in the State, if one would be too unwieldly, and if necessary, one in every county; and they should be supplied with excellent instructors, and all the means of intellectual and moral improvement. Perhaps the reader is smiling at the idea of sending culprits to college; the right kind of a college is just the place for them. Why are they culprits? Because they have not been sufficiently nor properly instructed. Their minds have not looked out upon this grand universe of beauty and sublimity, nor within, upon the true nobility of their own nature. We hold it impossible for any one who knows any thing of the external world, of his own destiny, and of his relations to his fellow men, to be a peace destroyer. The minds of our criminals are shut up within narrow spheres, and all that is required to banish crime from the land is to enlarge their scope of thought, and give them moral strength. This can be done—and is not society bound to give them this strength and discipline, instead of dealing with them so as to still more develope their evil disposition. It is cheaper to benefit an individual, when society attempts to deal with him, than to injure him.

We would have, in these institutions, all things conducted in accordance with the laws of our being. There should be system—a portion of the time being devoted to labour, and a portion to instruction. The great object should be, intellectual and moral discipline; and labour, instead of being for punishment, should be for preserving health and paying the expense.

4. The test of qualifications for admission into these educational Asylums should be, such a depravity of the moral faculties as to render them dangerous members of society. This can be readily determined by those who are best acquainted with them. The inquiry will not be so much whether those arraigned are guilty of the offence charged upon them, as whether they are absolutely too vicious for the safety and quietude of the people. Hence, such efforts will not be made to acquit them, nor will the sympathies of the jury screen so many, and suffer them to run at large to prey upon the public. If a boy, young man, or even a person of middle or old age, has conducted himself so improperly as to be dangerous, a little instruction will be deemed beneficial to him, and he will be sent off.

The period of their confinement in these institutions, should be according to the inveteracy of character and the progress made in reform. It will be determined without any difficulty when any shall be qualified for peaceable citizens, and whenever any one shall obtain a favourable decision, he should be discharged or graduated. Society is bound by reason of her duty to protect the people, to confine all dangerous persons, and she is equally bound to discharge them so soon as they cease to be dangerous.

Let us now inquire into the advantages of such a reform.

1. It will do the unfortunate good instead of evil. Some object to calling the violators of law unfortunate; but they are as much so as those who are generally termed insane, and we should all pity instead of hate them, when we obtain truthful views on this subject.

2. It will do justice to those who have been falsely educated, by repairing the wrong done them, instead of holding them guilty for their neglect in their helpless years, and treating them in the spirit of revenge.

3. It will diminish criminals, by preventing boys from becoming so, and by reforming those who are grown up in vice.

4. It will, consequently, save much property that would be stolen under the present system, and many lives that would be destroyed, to say nothing of the anguish and suffering of the guilty.

5. It will greatly diminish the expense of our criminal courts.

6. It will promote moral reform in general, by diminishing the number of those who tempt our youth and lead them astray, and by imbuing the people with more benevolent and Christian feeling.

7. It will elevate the standard of education, because men being the instructors who are qualified, will demonstrate the mighty power of intellectual and moral discipline in perfecting our nature.

What objections can be urged against this reform? We may imagine some of them—indeed, in conversing with others we

have heard some advanced,—but they resulted more from a want of thorough reflection than any thing else, and we have found no difficulty in making the matter so well understood as to silence all objections.

1. A hearty laugh is usually heard from those who have paid no attention to the subject, after telling them our plan of reforming the criminal code. “Law!” they will say, “it is a curious doctrine that society is bound to benefit those who have outraged all law.”

2. Such a system would inflict no punishment at all. And why should there be punishment inflicted by society? Punishment belongs to God, who has affixed penalties to His laws. Has society the right to punish? If she has, she has no right to inflict more than is deserved, and has all the means of determining *desert*. But she cannot determine the desert and how much punishment is due. Therefore, she has no right to punish.\*

3. It robs the law of its terror. That is just what we wish to do. No moral improvement was ever yet affected by terror. The time is past when the influence of fear was necessary to restrain men. There is a higher principle that should actuate all, and be breathed into all our institutions—it is the breath of life—it is love, kindness, and charity. These are omnipotent, and no one is beyond their reach. They constitute the essence of all true reform.

4. It will increase crime, because the criminal knows that under it he will fare better than he ever did before. We deny it. The effect of this reform would be to open a new era in public morality. It will bear in all its operations the impress of Divinity. It will show the world something of the goodness of the human heart. Revenge, hate, contempt, and cruelty, being thus driven from high places, and philanthropy and benevolence being exalted to their proper sphere, will shed a mild and inspiring light that shall gladden every human heart. It will excite the thought of the people, and lead them to cherish the virtues. As the Telegraph shows the world something of the greatness of the human intellect, this reform would show something of the goodness of the human heart. The basest of men will look at it, think of it, and feel a purer spirit enlivening their souls. If in an unguarded moment they should prove themselves injurious to society, they will soon repent of the wrong,—for they would learn that they had injured those who wished to do them good, and gratitude is the strongest principle of our nature, when inspired. The best men of the country have always met with the least harm from criminals. Those who have shown the most confidence, and proved that they were sincere, have rarely been disturbed by

\* See pages 179 and 184.



felons. The man who has acted as though all others were thieves, and barred every door on his premises, is more likely to lose by theft than he who leaves every thing exposed. These remarks apply to those who are known to the depredators of the country. Even a horse-thief who is a stranger to the owner, is less inclined to steal from a stable unlocked than from one that is fastened with great care. The same principle will operate under this reform. It will show the people to possess that virtue which the most abandoned will rarely outrage. Those who go to these institutions and experience the friendship and whole-souled kindness that will prevail, will be led to wonder that they had not sooner seen the beauty of righteousness of life, and thus avoided that conduct that has sunk lower and lower their moral nature. They will not be found there the second time.

We have said that this reform would improve the people generally, by its holy influence. By this means also will it diminish crime—for a large portion of our crimes are occasioned by the provocation of others; consequently, when the people become too good to give offence, then will this long catalogue of revengeful crime be ended.

5. It is something new, and we must not be hasty in adopting new notions and abolishing old institutions. Dr. Rush, one of the most distinguished physicians this country ever boasted, tells an anecdote of his parish clergyman, who was a celebrated doctor of divinity. He was preaching against the new notions and reforms of the times, and wrought himself up to a mountain of bitterness against them. Finally, after having exhausted his tirade, he remarked with emphasis, "I rather have an old error than a new truth, on any subject." We need not say more on this. Progress is the business of mankind—and when things new shall cease to be discovered, then will hope have plumed her wings and flown away.

Here we close what we have to say at present on Criminal Jurisprudence. Discussion on this subject will do no harm. To some such a system as we have sketched, we must sooner or later come, for it is truth.

# "I MARK THE HOURS THAT SHINE."

BY MRS. SOPHIA H. OLIVER.

In fair Italia's classic land,  
 Deep in a garden bower,  
 A dial marks with shadowy hand,  
 Each sun illumin'd hour;  
 And on its fair, unsullied face,  
 Is carved this flowing line,  
 (Some wandering Bard has paused to trace,  
 "I mark the hours that shine.")

Oh! ye who in a friend's fair face  
 Mark the defect's alone,  
 Where many a sweet, redeeming grace  
 Doth for each fault atone;  
 Go! from the speaking dial learn  
 A lesson all divine,  
 From faults that wound your fancy turn,  
 "And mark the hours that shine."

When bending o'er the glowing page,  
 Traced by a god-like mind,  
 Whose burning thoughts, from age to age,  
 Shall light and bless mankind;  
 Why will ye seek 'mid gleaming gold  
 For dross in every line,  
 Dark spots upon the sun behold,  
 "Nor mark the hours that shine?"

Oh! ye who bask in Fortune's light,  
 Whose cups are flowing o'er,  
 Yet, through the weary day and night,  
 Still pine and sigh for more;  
 Why will ye, when so richly bless'd,  
 Ungratefully repine,  
 Why sigh for joys still unpossess'd,  
 "Nor mark the hours that shine?"

And ye who toil from morn till night  
 To earn your scanty bread,  
 Are there no blessings rich and bright,  
 Around your pathway spread?  
 The conscience clear, the cheerful heart,  
 The trust in love divine,  
 All bid desponding care depart,  
 "And mark the hours that shine."

And ye who bend o'er Friendship's tomb,  
In deep and voiceless wo,  
And sadly feel no second bloom,  
Your blighted heart's can know;  
Why will ye weep o'er severed ties,  
When friends around you twine?  
Go! yield your lost one to the skies,  
"And mark the hours that shine."

Deep in the garden of each heart,  
There stands a dial fair,  
And often is its snowy chart  
Dark, with the clouds of care.  
Then go! and every shadow chase  
That dims its light divine;  
And write upon its gleaming face,  
"I mark the hours that shine."

#### THE LEAD REGION—GEOLOGICAL EXPLORATION.\*

THIS Report tells us much of the mineral resources of the United States; showing that bountiful Nature has supplied us with sufficient lead, iron, copper and zinc to answer the demands of a countless people who shall rejoice in the possession of knowledge, peace and plenty. Every effort of this kind shows us more and more of that infinite Benevolence that has supplied us with every thing that can make every son and daughter of man good, great and happy, and enables us to appreciate, and appreciating, rightly to improve our advantages.

In his introductory communication, Dr. Owen thus invites attention to the principle results embodied in the Report:

"1. An inspection of the chapters on the 'geological character,' and on the 'lead mines' of the surveyed district, will show its close resemblance, in *mineral* character, to the celebrated mining district of the north of England, the most productive lead region in the known world, and its similarity in *geological* position to most of the lead regions in continental Europe.

"2. The chapter on the 'statistics of the lead mines' affords proof that, even under the numerous disadvantages to which this American lead region has hitherto been subjected, it probably produces, at this moment, nearly as much lead as the whole of

\* Report of a Geological Exploration of part of Iowa, Wisconsin and Illinois, made under instructions from the Secretary of the Treasury of the United States, in the autumn of 1839, with charts and illustrations, by David Dale Owen, M. D., principal agent to explore the mineral lands of the United States.

Europe, with the exception of Great Britain alone; and that it has indisputable capabilities of producing as much lead as all Europe, Great Britain included.

"3. The chapter on 'copper ore,' and the appended analysis, prove that the copper ore at present mined in Wisconsin is richer and more valuable than the copper ore of Cornwall, the greatest district in Europe or the world; exceeding that ore in its yield by from *one-fifteenth* to *one-third*; and that it can be raised with the same expense as lead ore, under the present condition of the mines.

"4. That zinc is also abundant, and the zinc ores of excellent quality.

"Thus, that the materials for the manufacture of brass exist in profusion over the district.

"5. That iron ore, equal in quality to the Tennessee ores, is found throughout the district, in such quantity, that iron works, to any desirable extent, might profitably be established there; and, upon the whole, *that the district surveyed is one of the richest mineral regions, compared to its extent, yet known in the world.*"

"The district of territory which has been explored lies nearly in equal portions on both sides of the Mississippi river, between latitude forty-one and forty-three degrees, commencing at the mouth of Rock river, and extending thence, upwards of one hundred miles, to the Wisconsin river, which discharges itself into the Mississippi immediately below Prairie du Chien.

"The average width of this body of land exceeds one hundred miles. It comprehends about eleven thousand square miles, equaling in extent the State of Maryland."

In order that the reader, unacquainted with Geology, may understand what may be condensed and quoted from this Report, we must refer him to No. 1 of the Journal and Review, article, Geology. He will there find a brief account of the different rock formations composing the earth's crust.

By some terrible convulsions, the rocks have been thrown up from below and exposed to view all the formations; "and as each class of rocks has its peculiar ores and minerals, these are distributed near the earth's surface, where metalliferous and mineral-bearing strata have their outcrop. Thus, too important practical results are obtained, by a careful examination of the extent and localities of the various formations, and as a consequent, by the study of imbedded fossils, the presence of which constitutes the most decisive evidence of the identity of geological strata."

"Throughout the Northern States, generally, the *primary fossiliferous (protozoic)* and *lower secondary (carboniferous)* rocks prevail, covered up in various locations, sometimes to a considerable depth, by secondary alluvial and diluvial deposits."

These two formations, comprehend various subdivisions of dis-

inct character which in their own turn have been again subdivided. The divisions and the order of the superposition can be understood by referring to figure 1, page 55, No. 1, and reading the description of the cut and the account of each division of the two systems above mentioned, in the pages which follow the cut.

Almost all the rocks of Iowa and Wisconsin are referable to the Silurian system. In Ohio, Indiana, Kentucky and Tennessee, where the members of this system are more distinctly marked, the subdivisions are as follows, beginning from below: 1. *Blue, fossiliferous, shell limestone in their beds with marlite.* 2. *Thick beds of yellowish limestone,—cliff limestone of the West.* 3. *Black, bituminous shale.* 4. *Fine grained sandstone in knobs.* 5. *Pentremital limestone. Light coloured limestone, sometimes oolitic.* 6. *Coal measures.* These rocks attain greater thickness in New York and are termed the *New York system*.

In the Western States, above mentioned, these subdivisions generally vary in thickness from one hundred to one thousand feet, except the cliff limestone of the West,\* which in some districts (Tennessee) is hardly distinguishable, and in general does not exceed eighty or one hundred feet in thickness.

This cliff limestone so sparingly developed in the Southwest, swells in the Wisconsin and Iowa lead region into the most remarkable number of the group. Its thickness is upward of five hundred and fifty feet, while the underlying blue limestone (from eight hundred to one thousand feet thick in Ohio) is not one hundred feet thick in some places, and in others is entirely wanting; while the black slate generally found above the cliff, seems also deficient; and it is doubtful whether the fine-grained sandstone or the pentremital limestone can be detected at all in the district explored.

The cliff limestone in this region with a thin substratum of blue limestone engrosses almost the entire protozoic system; and the coal measures (in Illinois) occur in immediate contact with the cliff, instead of being separated, as in Ohio, by these distinct members, of about one thousand feet in thickness. To the north of this district the cliff appears to run out, and the blue limestone rises nearly to the top of the hills. South, it disappears beneath the coal measures. East, they are chiefly covered with recent deposits extending beneath these across the northern part of Illinois, Indiana into Ohio. In the West, also, it is similarly covered—occurring occasionally in the beds of streams.

\* This term is applied to a kind of limestone well developed in the West, which has a disposition to cleave vertically and form perpendicular cliffs. There is limestone beneath the coal measures—pentremital limestones higher in the series than the cliffs, some above and below St. Louis on the Mississippi in abrupt ledges; but they are not often in as thick uniform beds as the cliff limestone, and therefore seldom appear in mural escarpments, unless cut through by some considerable stream.

"The general geological character of the country explored may then be thus briefly summed up: All the rocks belong to the *palæozoic* period, or to that grand division of the stratified rocks called by some modern geologists *primary fossiliferous*, and formerly known as the transition series. And, if we except a few strata in the southern portion of the district, appertaining to the carboniferous era, they belong, further, to a division of these rocks described in England as the *protozoic* or *silurian system*, better known in the United States as the *New York system*; and, saving some of the substrata occupying a narrow area in the earth, they belong, yet more especially, to a subdivision of this system called in Great Britain the *Wenlock formation*; in New York, the *Niagara*, *Onondaga*, and *corniferous limestones*; and known popularly, where it occurs in the West, as the '*cliff limestone*,' being described under that name by the geologists of Ohio.

"This last is the rock formation in which the lead, copper, iron, and zinc of the region under consideration are almost exclusively found; and its unusual development, doubtless, much conduces to the extraordinary mineral riches of this favoured region. It therefore demands, and shall hereafter receive particular analysis and attention.

"In the northern portion of the district surveyed, an interesting and somewhat uncommon feature in the geology of western America, presents itself. I refer to the strata (of considerable thickness) which crop out along a narrow strip of the northern boundary line of the district, and which are chiefly observable in the bluffs on both sides of the Wisconsin river.

"These strata are interesting, first, as being the only instance known to me west of the Cumberland mountains, east of the Mississippi, and south of the lead region, in which the rocks underlying the blue limestone can be seen emerging from beneath it to the surface; and, secondly, as supplying an example of alterations of neighbouring strata, to which I have already alluded.

"Immediately beneath the substratum of blue limestone there occurs, and shows itself on the Wisconsin bluffs, a stratum of sandstone in some places variegated or of a deep red, in others of a white colour, and composed of pure and slightly coherent grains of limpid quartz, called, in Dr. Locke's diagrams exhibiting the sections on the Wisconsin river, *saccharoid* (or sugar-like) sandstone.

"Immediately beneath this, succeeds a magnesian limestone, so similar to the cliff limestone, both in external appearance and chemical composition, as not to be distinguishable from it in hand specimens, alternating with other layers of sandstone similar to that above described."

It is distinguished in masses, however, by being almost desti-



tute of fossils; its lower members having almost a greenish tint; and the siliceous matter being more crystalized and quartzose than that of the cliff rock.

"These mural escarpments, exhibiting every variety of form, give to the otherwise monotonous character of the landscape in Iowa, a varied and picturesque appearance. Sometimes they may be seen in the distance, rising from out the rolling hills of the prairie like ruined castles, moss-grown under the hand of time.

"Sometimes they present, even when more closely inspected, a curious resemblance to turrets, and bastions, and battlements, and even to the loop-holes and embrasures of a regular fortification. Sometimes single blocks are seen jutting forth, not unlike dormant windows rising through the turf-clad roof of an old cottage; and again, at times, especially along the descending spurs of the hills, isolated masses emerge in a thousand fanciful shapes, in which the imagination readily recognizes the appearance of giants, sphinxes, lions, and innumerable fantastic resemblances.

"The appearance of this rock is further modified by the peculiar manner in which it weathers. Numerous masses of chert, (a variety of flint,) and also many siliceous fossils, are interspersed through its mass; and these, becoming gradually loosened by the action of air and water, drop out, and leave cavities of various shapes and sizes. Thus the rock is frequently found riddled with irregular holes, from a few inches to a foot in diameter, giving its surface a rugged and almost bone-like appearance. Frequently this variety in the composition of the rock gives occasion to an undermining process on the lower surface of a cliff, which gradually proceeds until, perhaps, a towering and tottering column remains, supported on a contracted base, which threatens every moment to give way, and precipitate the poised mass into the valley beneath.

"The cliff limestone of Iowa is, strictly speaking, a magnesian limestone, containing (by careful analysis\* of four separate specimens from different localities) from *thirty-five* to *forty* per cent. of carbonate of magnesia.

"It contains, on the average, from eighteen to twenty per cent.

\* *First specimen.* [Taken from a ledge on Lost creek, on the southwest quarter of section thirty-two, township eighty north, range five east of the fifth principal meridian—from one of the upper members of the cliff formation.]

Carbonate of lime	-	-	-	-	-	51-00	per cent.
Carbonate of magnesia	-	-	-	-	-	38-20	do.
Oxide of iron	-	-	-	-	-	1-40	do.
Silex	-	-	-	-	-	3-70	do.
Water	-	-	-	-	-	3-00	do.
Carbonate of soda	-	-	-	-	-	1-00	do.
Loss	-	-	-	-	-	1-70	do.

100-00

of pure magnesia; and, by mere solution in sulphuric acid, is capable of yielding no less than one hundred and ten to one hundred and twenty parts of crystallized epsom salts, (sulphate of magnesia,) and sixty parts of gypsum, (anhydrous sulphate of lime,) from every hundred parts of the rock. So that, if sulphuric acid can be obtained or produced at a sufficiently cheap rate in Wisconsin, epsom salts may there be manufactured profitably, and to an unlimited extent. I have at present, in my laboratory, two hundred and thirty grains of epsom salts prepared from two hundred grains of the rock.

"It is from magnesian limestone that the epsom salts of commerce are now commonly procured."

This limestone clearly resembles the *scar* limestone of the North of England.

"So striking and numerous were these various points of resemblance, that were it not for the guide furnished by the specific character of the organic remains found in the rocks of Iowa and Wisconsin, one would be strongly tempted to pronounce the *cliff* limestone of America and the *scar* limestone of England as in name synonymous, so in geological character identical.

"A review of the fossils of the region under consideration proves, however, that the cliff formation of Iowa and Wisconsin is, in point of fact, the American equivalent of the *UPPER*, and perhaps of part of the *LOWER*, silurian formations of *Murcheson*.

"By reference to the lists and figures of organic remains which I am about to furnish, it will be observed by those conversant with the palæontology of rocks, that most of the characteristic fossils of our cliff limestone are closely allied, if not specifically identical, as well with those of the Dudley and Wenlock limestones of the above silurian system, as with those of the Eifel rocks in Germany, of Drummond island in Lake Huron, and the corniferous, Onondaga, and Niagara limestones, and in part, perhaps, of the Champlain division of the New York system, all of which are members of the same protozoic system. And, by a further reference to organic remains of the underlying blue limestone, it will be discovered that many of them correspond closely with fossils of the Caradoc formation in the lower silurian rocks of England, and those of the Trenton limestone and shales of the Champlain division of the New York system.

"Thus, since geologists agree that identity of fossils is a guide more trust-worthy than any resemblance in mineralogical character or similarity in chemical composition, we arrive at the conclusion that the limestones of Iowa and Wisconsin are cotemporaneous in their formation with the above silurian rocks of England and their equivalents, already mentioned, on the continents of Europe and America.

"The lead ore of Iowa and Wisconsin, then, is mined in a rock of somewhat greater antiquity than the scar and other members of the mountain limestone group, which chiefly furnish the lead of England; but it behooves us to remember that the metalliferous capacity of rocks depends rather upon their lithological character than upon their precise age. Phillips, in a recent geological treatise from which we have already made several quotations, justly remarks: 'It is not because of any peculiar chemical quality that limestone yields most lead ore on Aldstone Moor, but because it is a rock *that has retained openness of fissure*. Grit-stones, in many mining fields near Aldstone Moor, are equally productive; but shales, as being soft extensible layers, have closed up the fissures, and their crumbling faces appear to have rejected the crystallizations which have attached to the harder limestone, gritstone, and chert.'

"Thus, though the lead-bearing rocks of England and America are not strictly equivalent, they are analogous in those points on which their productiveness chiefly depends. And, so far as difference in age is concerned, the advantage is with the galeniferous rocks of America. All other things being equal, the older the rock, or, in other words, the nearer it approaches the inferior igneous rocks (the presumed sources of metallic ores) the greater is the probability of its being rich in metals."

"There is one condition of things, however, in the district of country on which I am reporting, which may be considered unfavourable to the prospects of a mining country. It is the apparent absence *near the surface* of dykes or veins of basalt, greenstone, porphyry, or other igneous rocks. Extensive fissures and irregularities in the dip of the strata we find, but beyond these no decisive evidence of dislocations or of igneous action; no faults, sudden contortions, metamorphic rocks, or similar indications of disturbance or volcanic action. I mention this as an exception to a very general rule. It is not, says Phillips, 'merely because of the antiquity of the killas of Cornwall, but of its proximity to granite rocks, that it is so very metalliferous; the limestones of Ireland, undisturbed by any great axis of movement are very little metalliferous, while the same rocks dislocated in Mendiss, Flintshire, Derbyshire, &c., yield many sorts of metals and spars, in veins of different kinds. Thus the most general point of view in which mineral veins present themselves is that of dependence on proximity to the sources of subterranean heat. In the rocks nearest these sources, they are most numerous and varied.' But it must not be forgotten that the country I hastily surveyed is still new, and that the mining, as yet, has been comparatively superficial. We must not conclude, because no trappean or crystalline rocks have yet been observed,

that they do not exist there. Future observations may yet discover these. In Missouri, in a similar formation near the Iron Mountain, and in St. Genevieve county, fourteen miles west of the Mississippi, and in the vicinity of the lead region, dykes of greenstone (diabase) and porphyry have been discovered. And I incline to believe, from the abundance of metallic ores in Iowa and Wisconsin, and the irregularity of the dip of the rocks already described in the northern part of this region, that there also, granite or trappean rocks cannot be far off. Indeed, we have every reason to believe that they are in place further north, at the falls of St. Croix.

"There is another fact, connected with this subject, which here deserves notice.

"The upper sandstone of the Wisconsin river is found of every degree of induration, from that of an incoherent sandstone, crumbling under the pressure of the fingers, to that of a hard quartz rock, giving sparks with steel. The induration of this sandstone would in itself carry with it evidence of igneous action; but, on the other hand, the adjacent superincumbent limestone is, for the most part, full of fossils in a high state of preservation; and in no instance, where it was noticed, does it assume the character of a sparry or metamorphic limestone, and therefore militates against this origin of the structure of this sandstone."

\* \* \* \*

"The Penine chain, already alluded to as the centre of this lead region, is a range of mountains extending from the borders of Scotland into the centre of Derbyshire; and that portion of it lying between Brough, on the eastern border of Westmoreland, and Brampton, in the northern part of Cumberland, runs through the celebrated *Cross Fell* country, (so called from Cross Fell, the highest summit of this Penine chain.) In a popular article on lead, in the 'Penny Magazine' of 1845, we find the following statement, which is from a source that may probably be relied on; 'England produces, annually, nearly three times as much lead as all the other countries of Europe put together. The chief mines are in the north of England, in Derbyshire, North Wales, and Devonshire, on the borders of Cornwall. The great seat of the north of England mines is in that high district around the mountain of *Cross Fell*, where the counties of Northumberland, Cumberland, Westmoreland, the North Riding of Yorkshire and Durham meet, as it were, in a central point, and from which they radiate.' 'The mines in this part of England have yielded of late, on an average, about twenty-five thousand tons of lead annually, which is more than one-half of the whole produce of Great Britain.'

"It appears, then, that the north of England lead district pro-

duces more than **ONE-THIRD** of all the lead obtained in Europe. It is confessedly, the richest lead region in the world, unless the Wisconsin lead region may rival and surpass it. I have, for this reason, sought up with care the materials, and here submitted them, for a comparison between the mineral character and the geological formation of that favoured mineral region in the old world, and that not less favoured, perhaps, to which, in this western portion of the new world, my instructions have directed my attention."

#### LEAD MINES.

"This lead region lies, as will be remarked, chiefly in Wisconsin, including, however, a strip of about eight townships of land in Iowa, along the western bank of the Mississippi, the greatest width of which strip is on the Little Mequoketa, about twelve miles from east to west, and including also about ten townships in the northwestern corner of Illinois. The portion of this lead region in Wisconsin includes about sixty-two townships. The entire lead region, then comprehends about eighty townships, or two thousand eight hundred and eighty square miles; being about one third larger than the State of Delaware. The extreme length of this lead region, from east to west, is eighty-seven miles; and its greatest width, from north to south, is fifty-four miles."

"The lead region is, in general, well watered; namely, by the Peccatonna river, Apple river, Fever river, Platte river, Grand river, the head waters of Blue river, and Sugar creek; and on the Iowa side of the Little Mekoqueta and the lower portion of Turkey river; all of these streams being tributaries of the Mississippi.

"The highest points within this region are the summits of the Blue Mounds, two hills of a conical shape, composed of chert and other varieties of flint rock, in the northeast portion of the tract, and rising to the height of one thousand feet above the Wisconsin river. The Platte Mounds, also of conical shape, and about six hundred feet high, occupy nearly the centre of the lead region.

"These isolated and towering mounds, so conspicuous a feature in the landscape of Wisconsin, are evidence of the denuding action to which, under the crumbling hand of time, the surface of our globe is continually subjected, and which the more durable siliceous masses of these hills of flint have been enabled partially to resist.

"It will be perceived that the northern boundary of the Wisconsin lead region is nearly coincident with the southern bounda-

ry line of the blue limestone where it fairly emerges to the surface. No discoveries of any importance have been made after reaching that formation; and when a mine is sunk through the cliff limestone to the blue limestone beneath, the lodes of lead shrink to insignificance, and no longer return to the miner a profitable reward for his labour. Indeed, the small quantities of lead ore which have occasionally been found in the blue limestone occur in veins not much thicker than writing paper, which have insinuated themselves into the slender seams of the stratification. This coincidence between the northern boundary of the productive lead region and that of the cliff limestone is an example of the practical utility and application of the geological and mineralogical divisions of the different formations. Even if not a single shaft had ever been sunk in Wisconsin, it might have been predicted, with probability, that this change in the formation would be strictly accompanied with a corresponding change in the productiveness of the lead veins.

"Mr. Carne has observed, regarding the metalliferous veins of Cornwall, that it is a rare circumstance when a vein which has been productive in one species of rock continues rich long after it has entered into another; and this change, he adds, is even remarked when the same rock becomes harder or softer, more slaty or more compact. Hence it was very unlikely that the Wisconsin lead ore, so rich in the cliff limestone, should retain the same rich character in the blue limestone, even had the structure of this last been equally adapted to the bearing of lead.

"It will also be remarked, that the designated lead region is almost exclusively confined to the northern half of the cliff limestone formation of Iowa and Wisconsin; which northern half is occupied by its lower beds. The upper beds (lying in the southern portion of the district) do not, as already intimated, furnish productive veins of lead ore. The crevices in these upper beds seem to be less numerous, and either empty or filled with iron ore, (hydrated brown oxide,) or calcareous spar, (crystallized carbonate of lime,) to the almost entire exclusion of veins of lead.

"It follows, from the above observations, that the mines in the northern portion of the district are less likely to be productive to a great depth than those along its southern boundaries, at least until substrata of blue limestone and underlying sandstone are penetrated."

\* \* \*

"With regard to the magnesian limestone which underlies the blue limestone and sandstone strata, and comes to the surface in the extreme northeastern portion of the district, its similarity in structure and composition to the cliff limestone, including its disposition to form vertical fissures, and its probable identity with



the rock formation in the Missouri lead region, might induce the expectation that it also would be rich in lead ore. It may be so; but as this formation occupies but a small corner of the district, the examinations were necessarily too limited to enable me to pronounce, with confidence, upon its lead-bearing character.

"All the valuable deposits of lead ore which have as yet been discovered occur either in fissures or rents in the cliff rock, or else are found imbedded in the soils or earths which overlies these rocks. These fissures vary from the thickness of a wafer to thirty or even fifty feet in thickness; and many of them extend to a very great, and at present unknown, depth.

"The most common diameter of fissures filled with solid ore is from one to four inches.

"In the Apple river diggings, one vein filled up with ore was reported to me as being, where there worked, four feet across; but an experienced miner, living close to the Illinois line, in one of the richest spots in the district, informed me that he had never seen a solid vein continue, for any considerable distance, of greater thickness than one foot.

"In the spring of 1828 there was a mass of lead ore found in an east and west crevice, at the Vinegar hill diggings, about thirty five feet in length, expanding in the centre to the width of six or eight feet, and terminating at a point at each end. It was hollow, and its walls averaged about a foot in thickness, forming, as it were, a huge shell of mineral. This extraordinary natural chamber was cleared out; a table spread within it on the 4th of July; and a considerable company celebrated the national anniversary within its leaden walls, about sixty feet below the surface of the earth.

"The formation of caverns, by the occasional expansion of the lead-bearing crevice to a considerable width and height, is not uncommon. The ceiling of such a subterranean chamber is commonly adorned with large, pendant, icicle-like stalactites, which conceal from the eye of the spectator the rich lead ore which they encrust.

"A regular vein of ore, half an inch thick, can be worked profitably in a solid rock that requires blasting. But where the crevice is filled with clay or loose rock, a regular vein of but a quarter of an inch will pay well for working.

"The fissures which bear productive lead veins generally run east and west; or, rather, a little south of east, and north of west. In but a few instances are they found quartering (say) northeast and southwest. On the west of the Mississippi, the north and south lodes are always very thin; generally not thicker than a knife blade; and are seldom followed, except in *drifting* from one east and west vein to another.

"Exceptions to this are found east of the Mississippi. In the

neighbourhood of Mineral Point and Dodgeville, north and south lodes have been found equally productive with those running east and west."

"When a miner sets out in search of lead ore, he usually begins by what is called 'prospecting;' that is, on those spots where surface or other indications lead him to expect a discovery of ore, he commences digging holes or sinking shafts, usually on the summit or the declivity of a hill. Should he fail in the first attempt to reach gravel mineral, or to come upon any signs of neighbourhood to a fissure, he soon abandons the spot, and begins to dig elsewhere. The ground, in many portions of the lead district, is found riddled with such pits, called, in the language of the Wisconsin miner, 'prospect holes.' Should he reach encouraging symptoms, or actually strike upon a vein, or upon detached pieces of ore ranging downwards, he continues his labour, often with very great profit.

"When, after preliminary examinations, he decides to sink a shaft, with a view of striking a crevice, he is compelled, until he reaches the rock, to wall up the shaft with logs.

"These shafts, of irregular form, usually approaching a cylinder, are generally from four to five feet cross. Sometimes the rock is soft enough to be quarried with hammer, gad and pickaxe; at others, it is found necessary to blast it with gunpowder.

"The mode of descending is by means of a rope of raw hide, and a common windlass worked by one or two men. By the same simple contrivance, the ore is raised to the surface. Sometimes, but rarely, ladders are used to ascend and descend.

"Whenever a miner is fortunate enough to discover a productive vein accessible from a hill side, he forms a drift, and very conveniently conveys the ore out in wheelbarrows—of course, at a very trifling expense.

"The shafts are sunk in this lead region to the depth of fifty, one hundred, and one hundred and fifty feet. They are usually abandoned as soon as the mine is inundated with water, unless the miner, by drifting (that is, working horizontally) until the external surface of the hill is reached, can readily drain the mine. There is but a single instance in the district where a mine has been prosecuted after being flooded with water, which could not thus be got rid of; namely, at Hamilton's diggings, near the Peca-tonnica, where the mine is readily drained by a small steam engine. The water in this mine was struck at the depth of thirty feet, and the mine has been worked with profit thirty-five feet below that point.

"In the deeper diggings, the *damp* (carbonic acid gas) sometimes accumulates in such quantities towards the bottom as to render it dangerous to work. This happens chiefly in the hot

months of summer, and at such seasons the miners are compelled to discontinue their labours.

"The means of ventilation yet employed are very simple. A cloth funnel, its upper portion so placed as to receive the breeze and deflect it into the shaft, is one contrivance. Another is, a common barrel laid on its side, near the mouth of the mine, and provided inside with a rude fan, pivoted horizontally, and attached, by means of a strap, to the windlass employed in raising the ore to the surface. As this turns, the fan inside the barrel also revolves; and as the upper part of the barrel communicates, by means of a canvass tube, with the interior of the mine, the air is drawn up from the bottom of the shaft, and a partial circulation is kept up.

"The lead ore, which, with a few local exceptions, is alone found or worked in this district, is the *galena*, or sulphuret of lead; the same species of ore from which nearly all the lead of commerce is derived.

"One of these local exceptions, however, is to be found at Mr. Brigham's mines, near the Blue Mounds, where carbonate of lead is raised in considerable quantities along with the galena. This carbonate is also found in other portions of the district. It is very easily reduced, more so than the sulphuret, inasmuch as the carbonic acid is more readily expelled than the sulphur.

"The ores of this lead region are, in general, remarkably pure, and free from adhering gangue. In a few localities the sulphuret of lead is intermixed with black-jack, (sulphuret of zinc,) and occasionally with carbonate of zinc and oxide of iron."

The following analysis shows the purity of the ores. Two specimens of Galena yielded as follows:

First specimen.				Second specimen.			
Sulphur	-	-	16.00	Sulphur	-	-	14.63
Lead	-	-	84.00	Lead	-	-	85.37
<hr/>				<hr/>			
100.00				100.00			
The carbonate of lead gave,							
Carbonic acid	-	-	-	-	-	-	16.00
Lead	-	72.06	} Protoxide of lead	-	-	-	77.62
Oxygen	-	7.56		-	-	-	
Oxide of iron	-	-	-	-	-	-	2.00
Insoluble residuum	-	-	-	-	-	-	1.80
Lime	-	-	-	-	-	-	1.00
Water of absorption	-	-	-	-	-	-	1.00
Loss	-	-	-	-	-	-	58
<hr/>				<hr/>			
				100.00			

The amount of lead made at the smelting furnaces in Iowa, Wisconsin, and the northern portion of Illinois, shows something

of what will be done. There were in 1839, forty-six furnaces that made 30,764,400 pounds of lead. The number of miners is variously estimated at from two to four thousand, employed about half the time. Each miner's daily work is estimated at one hundred and fifty pounds of ore; and supposing of the three thousand at work, one third are engaged in "prospecting," and other unproductive preparations, and the two thousand work one hundred and fifty days per year, we have this result:

Each miner will raise, annually, twenty-two thousand five hundred pounds of ore. The two thousand will raise forty-five millions pounds of ore, which at the low estimate of seventy per cent. will give *thirty-one million and half* pounds of lead as the annual produce of these mines.

"If this should still seem an over estimate, I may add a few additional facts which came to my knowledge regarding the yield of the Wisconsin mines. Some of them are unparalleled in the history of mining.

"From a spot of ground not more than fifty yards square, upwards of three millions of pounds of ore have been raised.

"A drift in Major Gray's diggings, near Mineral Point, in a crevice twelve feet wide, was filled in with clay and ore. When I was there, nine cubic yards only of the contents of this crevice had been excavated; and out of that amount of excavated clay and ore, thirty-four thousand pounds of ore had been obtained.

"At the New diggings, near the source of the west branch of the Peccatonna, two men can readily raise two thousand pounds of ore a day, and these diggings are not more than twelve feet deep.

"At Hamilton's diggings, in township two, and range five east of the fourth principal meridian, from two and a half to three million pounds of ore were raised from a four acre lot, working to the water, which was to an average depth of twenty feet.

"In township one, range one east of the fourth principal meridian, five thousand pounds of lead ore have been regularly raised per day by two men. On section seventeen of this township, ten thousand pounds have been raised by two men in a day. At Shaw & Gennett's diggings, on section twenty-eight of this township, fifteen thousand pounds have been raised by two men in a day. On the north-east quarter of section thirty-one of this township, two men raised sixteen thousand pounds a day. On the northeast quarter of section twenty-one, and the south-east of section thirty-two, two men raised regularly three thousand pounds a day. On the southwest quarter of section thirty-two, a lode excavated horizontally from the face of a cliff to a distance of only one hundred and fifty yards, yielded a million of pounds of ore, which was carried out in wheelbarrows. And on the northeast quarter of section twenty-eight, ten million of

pounds of ore were raised from a single lode, hardly extending across the quarter section.

"These particulars were obtained on the spot, from the miners themselves, by one of my sub-agents.

"In the above township there are seven furnaces at work. They probably average, in their turn-out, with the furnaces of which the produce has been given above. If so, this township alone produces annually more than five million pounds of lead.

"An experienced smelter from an adjoining township writes to me, in regard to the above township: 'There are about one-hundred and fifty miners generally at work in that township; but I suppose a thousand might find profitable employment.'

"In the Snake diggings, not extending over more than a township, the number of miners was reported to me at about four hundred. Their produce is probably greater than that of the township just alluded to.

"Upon the whole, I cannot resist the conclusion that the foregoing estimate of the amount of lead now produced in this favoured region is as likely to be below as above the truth.\*

"If, then, we assume the annual amount of lead obtained at thirty millions of pounds, we are furnished with the data of comparison between the produce of this region and that of the mining countries of Europe.

"The amount of lead produced in the island of Great Britain, in the year 1828, was, according to a statement made by Mr. Taylor, in his 'Records of Mining,' as follows:

North of England mines	-	-	56,070,000	pounds.
Derbyshire and Shropshire	-	-	10,080,000	do.
Devonshire and Cornwall	-	-	4,200,000	do.
Flintshire and Denbighshire	-	-	25,200,000	do.
Scotland	-	-	2,100,000	do.
Ireland, Isle of Man, &c.	-	-	1,050,000	do.

Total Great Britain and Ireland, - 98,700,000 do.

"The exact amount of lead produced in the rest of Europe, I have not in my library, the means of ascertaining. But, in an

\* Mr. Legate informed me that the produce of the Wisconsin (then called the Fever river,) and Missouri mines, from the year 1823 to 1829, was as follows. As a Government duty was then levied on lead, this statement (based on the smelter's returns) cannot be imagined to exceed the truth.

Year.			Fever River mines.	Missouri mines.
1823	-	-	335,130	pounds
1824	-	-	175,220	"
1825	-	-	664,530	"
1826	-	-	958,842	"
1827	-	-	5,182,180	"
1828	-	-	11,105,810	"
1829	-	-	13,343,150	"
				380,590 pounds.
				1,374,962 "
				910,380 "
				1,205,920 "
				1,168,160 "

article on lead, with many statistical details, given in the Penny Magazine, it is stated that 'England produces annually nearly three times as much lead as all the other countries of Europe put together.' This would make the annual produce of the rest of Europe about thirty-three millions of pounds.

"If these data be accurate, it follows: 1st, that the Wisconsin lead region already produces nearly as much lead as all Europe, with the exception of England; and, 2dly, that it produces nearly one-third as much lead as England, hitherto the great miner for the civilized world.

"If such be its actual produce, it is difficult even to set a bound to its capabilities. A thousand obstacles have hitherto opposed its progress. The unsettled character of the country—some of its land not yet in market, and much of the rest engrossed by speculators; the migratory habits of the settlers; until within a few years, the Indian disturbances; and, more recently, the temptations offered by the high wages given in Illinois to labourers on the public works of that State: these, and many other causes, have deranged the regular working even of proved mines, and greatly retarded the discovery of others."

#### COPPER ORE.

"The copper ore of the Wisconsin Territory forms an item in its mineral wealth, which would be considered of great importance, and would attract much attention, but for the superior richness and value of the lead, the great staple of the territory.

"This ore occupies, in the district under examination, the same geological position as the lead ore. It originates in the fissures of the cliff limestone. It has been spoken of, very incorrectly, as 'float mineral;' as if, like the fragments of native copper sometimes found in the diluvium of Western America, it had been conveyed to its present situation from a distance. This our examinations have disproved. Discoveries of copper ore have indeed been made on a sloping hill side near Mineral Point, within three or four feet of the surface; and there the ore was found disseminated and imbedded in an ochreous earth. But on following this deposit to the opposite side of the ravine, (on section twenty-two, township five, range three east of the fourth principal meridian,) the copper ore was traced into a crevice, and a regular vein has there been worked to the depth of thirty or forty feet. The pieces of copper ore raised on this spot commonly weighed from a few ounces to ten or twelve pounds; and one mass thence procured was estimated at five hundred pounds.

"The course of this copper vein is from southwest to northwest; and if this line be produced, either way, from the discoveries at Mineral Point, it will strike, almost exactly, the



discoveries of copper ore northwest on Blue river, and southeast on the Peccatonna—a proof that the copper ore is not a superficial and vagrant deposit, but exists in veins of uniform bearing; and that these veins are continuous, and in all probability extensive.

"It is found in several localities in sufficient abundance to repay well the labour of the miner. If there were a steady demand for copper ore in the territory, the miners could afford, as I was informed by themselves, to raise copper ore at the same price as lead ore, namely—from one and a half to two cents per pound. It would be in good demand, and be extensively raised, but for the capital and skill necessary to reduce it; which are both far greater than the lead smelter requires; and, also, but for the scarcity of fuel. The copper ore of this region compares very favourably with the Cornwall copper ores. An analysis of a selected specimen of the *best* working Cornwall ore, and of three *average* specimens of Wisconsin ore, shows that the latter contains from a *fifteenth* to a *third* more of copper than the former.

"The Wisconsin ore is of a very uniform quality. There was shipped from Ansley's ground, within a mile of Mineral Point, in the year 1838, to England, fifty thousand pounds of ore; which yielded (according to the statement of one of the gentleman who shipped it) over twenty per cent. of pure copper. The average produce in the copper mines of Cornwall may be stated at eight per cent.

"There have been raised, at the Mineral Point mines, upward of a million and a half pounds of copper. At Ansley's copper furnace, one hundred and thirty-five thousand pounds of this was smelted; which yielded, 'in a very imperfect smelting furnace,' twelve thousand pounds pure copper, or about nine per cent. Mr. Ansley stated that he had not been able to procure a smelter acquainted with the mode of reducing copper ore; and it is impossible to say what the per centage might have been, had the reduction been conducted with skill, and in a well-constructed furnace.

"The copper mines of Europe occur in crystalline, metamorphic, and primary fossiliferous rocks: the richest, those of Cornwall for example, chiefly in the latter. The Wisconsin copper veins are found in a formation belonging indeed to the primary fossiliferous group, but yet not strictly coeval with the copper-bearing rocks of England. These latter are included in killas, slaty rocks—the lowest of the stratified rocks of Cornwall—while the copper ore of Wisconsin occurs a little higher in the series, though probably still in the same system for the cambrian rocks are now no longer recognized as distinct from the silurian type.

"It has been already stated, that the dip of the rocks through-

out the district on which I am reporting is southerly; and that, on the north, the older and inferior rocks come to the surface. It is in that direction, therefore, that we must look for igneous, metamorphic, and crystalline rocks, as well as those strata, the true equivalents of the copper-bearing rocks of Cornwall. So far, then, as geological identity of formation supplies a clue to the metalliferous character of the rocks, *we may expect to find the copper veins become richer towards the north.* This inference is strengthened by the reports which reach us of numerous indications of copper in the northern country towards Lake Superior, and by the occurrence of masses of native copper in the diluvium of the Western States, which appear to have been transported with the associate erratic materials from that direction."

#### ZINC ORE.

"This ore, found both in Iowa and Wisconsin, usually occurs in the fissures along with the lead. It is chiefly the anhydrous carbonate of zinc of the mineralogist. Though a solid ore, it has an ochreous, earthy aspect, often resembling the cellular substance of bone; hence it is familiarly known among the miners by the name of 'dry bones.'

"Notwithstanding its intrinsic value, which will before very long be duly appreciated, it is at present an object of especial aversion to the miner of Iowa and Wisconsin. It frequently happens, in both territories, that the lead ore in a fissure gradually diminishes, and eventually is entirely replaced by this zinc ore; or, as the disappointed workmen, sometimes with a hearty curse, not very scientifically express it, 'the dry bone eats out the mineral.'

"At some of the diggings, large quantities of this carbonate of zinc can be procured. Thousands of tons are now lying in various locations on the surface, rejected as a worthless drug—indeed, as a nuisance. It is known but to a few of the miners as a zinc ore at all. An analysis of this ore proves it to be a true carbonate of zinc, containing forty-five per cent. of the pure metal.

"Sulphuret of zinc (sometimes called *blende*, and by the English miner 'black jacket') is also abundant in the Wisconsin mines. It contains from fifty-five to sixty-five per cent. of zinc, but is more difficult of reduction than the calamine.

"Sheet zinc is becoming an article of considerable demand in the market, for culinary purposes, and as a covering for valuable buildings, instead of lead. But the chief consumption of this metal is in making *brass*, well known to be a compound of copper and zinc. In this process, the carbonate of zinc, previously calcined, is mixed with charcoal and granulated copper, and then exposed to a suitable heat. The common brass imported from

England contains upwards of thirteen per cent. of zinc; that of Paris a little less; and the fine brass of Geneva, used in the nicer parts of watchmaking, contains as much as forty-five per cent. of zinc.

"Large quantities both of copper and zinc are now imported from Europe into the United States, to supply the continually increasing demand for brass. It is not improbable that the district now under consideration might furnish of both metals a sufficient amount, at least for many years to come, to supply the entire United States with brass of home produce and manufacture.

"Of zinc, at least, there is assuredly a sufficient supply, not only for that purpose, but also for exportation. All the zinc now produced in Great Britain is trifling in quantity, and quite insufficient for the demand; so that a large quantity is now imported into that island, chiefly from Germany and Belgium. The importation of zinc into England, in the year 1833, exceeded six millions and a half of pounds—a fact which may give us an idea of the importance of this metal as an article of commerce.

"Among the productive mineral resources of Iowa and Wisconsin, the at present despised zinc ore may claim no contemptible rank."

The iron ore of this region is of excellent quality and unlimited quantity.

This article is already too long. The report is amply illustrated with maps and engravings, and contains one hundred and ninety pages. It is an exceedingly valuable document in both a scientific and economical point of view. May Dr. Owen long live to increase the nation's stock of knowledge, and thus promote the elevation of the people.

## NATURE'S TEACHINGS.

BY MRS. C. A. CHAMBERLAIN.

O THOU, to whom the beautiful  
No thrill of rapture brings—  
Who walk'st with careless eye and ear,  
Midst nature's loveliest things—

If ever on thy wanderings  
The voice of bird doth break,  
Singing as though some lovely thought  
Its melody doth wake,

O then, if no responsive strain  
Thy spirit's cords sweep o'er,  
For thee, for thee, that bird in vain  
Its heavenly song doth pour.

Turn, turn again, I pray thee turn,  
Ay, by that sweet bird stay,  
Until within thy heart shall burn  
The spirit of its lay.

If thou hast marked some lovely flower,  
A moment o'er it bent,  
And with the words, "'tis beautiful!"  
All thought of that flower went,—

Wilt thou not seek that flower again?  
And o'er it bend thine eyes,  
Till something of its loveliness  
On thine own spirit lies?

If thou hast chanced to some lone wood  
In thoughtless mood to stray,  
A moment mid its grandeur stood,  
Then lightly turned away;

Ah! why thus from that wood depart,  
Though it seem dark and drear,  
There should be nought within thy heart  
Its solemn truths to fear!

E'en in its deepest solitude,  
Should dark thoughts o'er thee roll—  
Is it that shadows clothe the wood?  
Or shadows clothe the soul?

O! sometimes leave the bright and fair,  
And to the deep woods go—  
For midst the solemn grandeur there,  
Thou best thyself canst know!

TERRE HAUTE, Ia.

## MIDNIGHT REFLECTIONS. \*

BY EMERSON BENNETT.

ETERNAL One, Almighty, Judge, Supreme,  
 Father, Creator, unto thee I turn,  
 And ask for aid. O, let thine eye but gleam  
 An instant on my soul, and there shall burn  
 A light so strong, that I can hence discern  
 Thy wond'rous works aright. In me such power  
 Is not, until by thee invested. Spurn  
 Thou not a mortal's prayer, but let this hour  
 Be fraught with Reason's light, which thou alone canst shower.

'Tis midnight. Happy hour, when Solitude  
 Steals softly round, for him who fain would keep  
 Himself unto himself, nor hear the rude  
 Hum of voices. All now is wrapt in sleep—  
 Yet no, ah no! not all—for through the deep,  
 Dark mazes of the night, Fancy doth see  
 That Nature is astir; for she doth heap  
 Her bounties most, unkennd by mortal e'e,  
 And evening labour brings morn's sweetest fragrancy.

Now is the time for Thought—immortal Thought!  
 To burst the chains which doth her being mar;  
 From the dull prison-house of clay be brought,  
 And soar with Fancy in her airy car—  
 Sweep through creation, e'en to realms afar,  
 And search the mystic 'neath thy mantle, Night!  
 What matters darkness? they to each a star,  
 Together form a constellation bright,  
 And spread afar, o'er all, a hallowed, mental light.

O, there are times when o'er us fleetly steal  
 Fine tender feelings: gushing as a rill,  
 They pour a balm on life. 'Tis then we feel  
 In love with all—scarce deeming aught is ill—  
 And grasping Pleasure's cup, we drink our fill  
 Of joys, fresh from the soul's deep fount upthrown—  
 Joys which awake, and through the heart instil  
 A passion deep, breathing poetic tone,  
 Unfolding beauties, which, perchance, were else unknown.

\* Those who peruse "Midnight Reflections" with the expectation of finding it a connected subject, in the full sense of the term, will, doubtless, be somewhat disappointed. For the matter of that, the poem might have been named "Random Reflections" with equal propriety—as, for the most part, it is composed of stray thoughts, "at random strung." The author deems this explanation necessary, lest some may accuse him of unintentional versatility.

And there are times we feel a loneliness—  
 A sinking of the spirit—wherefore so?  
 Is it because our life hath pleasure less,  
 Than when the tide of joys a charm did throw  
 Around and o'er the ills of being, we  
 Concealing much? or is it that the springs  
 Of life relax, and thus the plainer show  
 Us what we are—formed of unstable things,  
 Swayed by a breath of idle, vain imaginings?

Yet such is life; and what is life?—to ask  
 Is easy—all can do the same—to tell,  
 To unfold the mystery, is a task  
 Which few will take upon them: 'tis as well,  
 With most, that life, is life; to think, to dwell  
 Upon such theme, to them seems most absurd;  
 To search the hidden, is but to rebel  
 Against the rules by ignorance preferred,  
 And sheathing \* up their thoughts, they live, and die, unheard.

Not all are such—ah, no! thank God! not all—  
 There are, who feel the strength of Reason's ray;  
 With noble minds they grasp the sombre pall  
 And roll it back, and let the light of day  
 Shine in, and with high feelings there survey  
 The mighty works, which the Almighty hand  
 Hath wrought within these temples made of clay!  
 And as they wond'ring gaze, the secret wand  
 Of Science waves—thought flashes—and they understand.

Such is the boon which Nature ever grants  
 To those who search aright her mystic page—  
 And 'tis a boon:—let him who eager pants  
 For knowledge known to none—although an age  
 In search—find that which did at first engage  
 His mind; then mark the swelling of his soul,  
 As Science shows the gem which crowns him sage!  
 He feels immortal! he hath reached his goal,  
 And wrote his name for aye, on Fame's unfading scroll.

Yet what is Fame?—'tis but the idle breath,  
 That wafts from ear to ear another's name—  
 That murmurs forth deeds done, long after death  
 Hath closed the scene, and quenched the vital flame,  
 And sent the spirit back from whence it came;  
 And yet, for this light nothing, this applause,  
 Men rush through scenes that stamp their lives with shame!  
 FORGET THEIR GOD!—forget all holy laws—  
 Determined to be known, though deeds that damn, the cause.

\* "With a most voiceless thought, sheathing it as a sword."—CHILDE HAROLD.



AMBITION prompts them on—the mother sin,  
 And self begotten; first in Heaven born,  
 And thence thrust forth—for nothing reigns within  
 Those holy walls, but holy. Thence forlorn,  
 And that on Heaven she might vent her scorn,  
 By damning man, she sought this nether sphere;  
 And seas of blood, and shrieking millions torn  
 From peaceful homes, their lives by blood made sear,  
 Attest how much her vengeance, cost to man how dear!

Though inward hideous, fair her outward sign—  
 Wily, deceitful, she can change at will;  
 And man deceived, when wrought to her design,  
 Finds many ways by which he seeks to still  
 His mentor, Conscience. None would fain do ill  
 For ill itself. Ambition prompts the while,  
 Urges the good, as with a clarion shrill—  
 Man stands a martyr—patriot—when vile  
 And damning deeds, prove these but used as cloaks of guile.

Strange creature, Man of earth-born things most strange—  
 With all thy knowledge, still thyself unknown;  
 With end designed, placed here awhile to range;  
 Endowed with Reason—God's immortal tone:—  
 Contending ills, in various passions, thrown  
 Into thy being, oftentimes war with clay—  
 While Hope, to cheer thee, sits upon her throne,  
 And points thee on, tells of a world away,—  
 And is there such a world? Death, thou alone must say!

And what art thou, O Death! whom mortals fear,  
 Whose very name will hush the passing jest?  
 A phantom king, who rul'st the mortal sphere?  
 Thy *all* is but a name! thy stern behest  
 The simple course of nature. If a rest  
 There is for weary souls beyond Life's pale,  
 Why do we fear, what we believe, to test?  
 Why at Death's summons do we shrink and quail?  
 Is it because none e'er have *come* to prove the tale?

Still must I deem it true; O yes, I fain  
 Will think there is a home beyond the grave,  
 Where the dear loved ones I shall meet again,  
 When I have crossed this life's tempestuous wave,  
 And Lethe's waters o'er my tomb do lave.  
 Where are thy terrors, Death? if thus to be  
 What we are not were better, wherefore brave  
 The thousand ills of life, and dread to flee  
 The shores of Time, with thee, and range Eternity!

Yet 'tis an awful thing to die! to pass  
 The final bounds whence there is no return—  
 Know that this mortal must become a mass  
 From which or friend or foe alike would turn  
 With loathing and disgust. Ye who would learn  
 A lesson and be wise, go search the tomb,  
 Bring forth the tenant of some costly urn!  
 The gilded coffin adds but deeper gloom—  
 Dust will be dust, and dust, proud mortal, is thy doom!

"Millions for but an inch of time!" so said  
 One who had rolled in wealth and power—vain thought,  
 The idle ravings of a fevered head;  
 Millions for TIME! as if TIME could be bought!  
 'Twas then, proud queen, you learned that wealth was nought;  
 Where then thy power? and what to thee was Fame?  
 And years of pleasure which no solace brought?  
 Death claimed his due,—the worm, too, had its claim—  
 Earth claimed her kindred dust,—and what was left?—a name!

O strange, mysterious life! all things are strange—  
 Ourselves are strange—and wherefore are we here?  
 The creatures of an hour, to pass, to change,  
 To people earth and then another sphere?  
 Were we created that we might be near  
 Him who created? anon to join the throng,  
 And strike the lyre, and swell the music clear,  
 Till Heaven itself become the soul of song—  
 Eternity but one sweet strain throughout prolong?

But who shall answer this? Sceptic, go sneer—  
 And scoff—and rail—I envy not your state;  
 The worm, at heart, shall make your life as sear  
 As Autumn leaves! to you the very gate,  
 Which opes life's joys, is closed—a wretched fate.  
 Unenvied they who weave for Hope a shroud.  
 For me, bright Fancy shall a world create—  
 Mortals, with immortality endowed,  
 Shall sing to God, enthroned upon a golden cloud.

"What proof have we there is a God?" what proof!  
 And dost thou, Sceptic, ask this seriously?  
 Thy very soul, methinks, should'st shrink aloof  
 From the base clay that speaks such blasphemy!  
 Thy being here is proof! Eternity  
 Shall more reveal: look o'er the mighty vast,  
 See worlds on worlds e'en to infinity,—  
 Think! till thy narrow thoughts exhaust at last,—  
 Ask more? Thou shalt see God when Gabriel sounds the blast!

\* Queen Elizabeth.

O wonderful creation! to behold  
 Worlds, stretch on worlds—away, away, till lost—  
 Till thought itself no longer can unfold  
 The mighty mystic veil,—till we exhaust  
 The soul in thinking—and, like the sailor tost  
 On ocean without compass, know not where  
 To steer our minds this mighty theme across—  
 Till Fancy's beacon-lights blend with the air—  
 Is but to feel—to know—ALMIGHTY God is there!

Yes, he is there—is here—where is he not?  
 Call on Creation! echo answers, "where?"  
 By man alone is he blasphemed, forgot—  
 MAN! his own image! he alone doth dare  
 To doubt the one who made: he would forswear  
 His own existence, and to him the right  
 Deny, to whom all right belongs,—yet there,  
 E'en there, within such stubborn hearts, the might  
 Of the Eternal reigns, and sets His seal of night.

Unhappy man, who can thus far blaspheme,  
 By even thought,—to doubt the First Great Cause:  
 He, like to one bewildered in a dream,  
 Plods on bewildered; base conclusion draws  
 From all he sees,—then seeks the vain applause  
 Of fellow man, for his great depth of thought,  
 In proving Chance hath made the mighty laws  
 Which govern worlds; that he, by this hath brought  
 His maker to a fable—sunk mankind to nought!

Go, Sceptic, go! and hide thy head for shame!  
 That thou hast dared to thus o'erreach thy sphere;  
 To make thy Maker dwindle to a name  
 Which lives in fancy! (not a being dear,  
 One to be worshipped with calm, holy fear  
 To whom thou orisons should'st daily raise;)  
 O lift thyself above thy doubts, and cheer  
 Thy earth-bound mind with hopes of brighter days  
 In the great UNATTAINED, where all are sounds of praise.

Though man deny, all else doth speak His power—  
 E'en Nature hath a voice—from the sweet song  
 Of humming insects, murmuring brooks,—that pour  
 Their music out, by Zephyr borne along—  
 To the hoarse thunder, which, with voice more strong,  
 Joins the fierce tempest's revels, and makes Earth  
 Unto her centre tremble; as though wrong  
 Might be requited by its savage mirth—  
 And mortals *feel* God lives—e'en by an Earthquake's birth!

Who looks on Nature with a Poet's eye,  
 Thereby sees much by other eyes unseen—  
 Not outward show alone,—the majesty  
 Within, the form of mind, gives to the scene  
 A beauty and a tone, which had not been  
 Save that the soul saw there a mightier power.  
 I've gazed with pleasure on the fields of green—  
 I've gazed with pleasure on a darker hour—  
 Seen beauties in the sunshine,—and when storms did lower.

Nature! I love thee, in thy wildest forms!  
 Thy cloud-capped mountains e'er in me inspire  
 A feeling of deep awe—to see the storms  
 Hang on their noble brows, and vivid fire  
 Play round them, as a child around his sire,  
 And bury deep, as to the very heart  
 The fiery bolts that wake the heaven's ire!—  
 'Tis then they seem a being and a part  
 Of Him who bade them stand, and catch the forked dart.

I love thee, Nature! in thy calmest mood:  
 Thy sylvan shades—thy far-spread grassy lawn—  
 Thy glassy deeps—thy depths of solitude—  
 Thy dancing streamlets—bounding as the fawn—  
 Thy lovely blush—when Au'ra paints the dawn  
 And hides the stars beneath her orient hues;  
 In all, in each, my soul to thee is drawn,  
 Till pleasure's thrill doth through my heart infuse  
 Feelings so deep, so strange, they wake the slumbering Muse.

But I must cease. O that were mine the lyre  
 Of him\* who swelled his soul unto his theme—  
 And filled his page with true poetic fire—  
 And sent his numbers down Time's ebbing stream;  
 And made the real seem like Fancy's dream—  
 So beautiful 'twas told:—I then would plod  
 My way still farther on; for still I deem  
 But little said. The path may yet be trod  
 By some of greater power, to tell the works of God!

\* Byron.

## PROGRESSION.

BY GEORGE S. WEAVER.

MAN is a progressive being. All his mental faculties are capable of growth, expansion, and elevation. The motto "upward and onward," is written in his nature, as though a beam from heaven had illuminated the pathway he should tread. All improvement is founded upon this truth; and the efforts of all reformers rest upon this, as the basis upon which they build their hopes. To what extent man is capable of progression, or to what elevation as an intellectual or moral being, he may attain, cannot be asserted with precision. But that men in all ages have reached an elevation far above that attained by the mass of their contemporaries, and have given out bright and dazling rays of intellectual light amid the deep darkness that surrounded them, showing, at least, a point of elevation that mind was capable of reaching, is a truth declared by the history of mankind. Every age has had its suns in the mental firmament, while the mass of minds have shone only like the faint and almost invisible nebulae that emit their feeble and uncertain light amid the splendours of the starry heavens. A few minds have risen, put forth their strength and vigour, and written their names in glory high above the stupid crowd that gazed in bewildering astonishment at their hasty and lofty ascension. Here and there an individual, awakened by a combination of fortuitous circumstances, has shaken off the lethargetic slumbers of inactivity, put forth his strongest efforts to rise and ride above his fellows, and has ruled them at will, sometimes with a tyrant's rod, sometimes with an angel's love. A few minds have acted on the principle that man is progressive, while the mass, like a vast pool of stagnant water that is never moved by a breath from heaven, have slumbered on in morbid quietude without ever feeling one lofty aspiration, or being moved by one holy impulse. This is the picture of the world, as exhibited in all preceding ages, and it is by far too little brightened by the light of the present age. The darkness of the past broods by far too much over the present. The beclouded eye-glasses through which our forefathers saw are the ones which we use. We are afraid of new light lest it be the light of darkness. We forget that light is light, come from what source it will; that truth is truth, though told by the father of lies. To cling to the old dispensation is the desire of all fearful and darkened minds. They forget that mind is capable of endless expansion; and that all their ceaseless round of duties is comprehended in the progression or improvement of the whole man.

With the capacity to ascend in the scale of being, there is implanted in the mind a desire to become better, holier, and happier,—an unquenchable thirst for deeper draughts at springs perennial and pure,—a longing for the True, the Beautiful, and Perfect. Fancy often pictures scenes of purity and beauty, where man might dwell at peace with his fellows and in harmony with himself; where the loftiest desires of his mind might find objects for continual gratification, and its holiest aspirations for exaltation and purity be continually cheered and elevated by the radiance of promising hope.

There is a picture of excellence—an image of perfection mirrored in the mind that would lead it by its own attractive beauty, onward and upward in endless progression towards the perfect One, were it not for the earth-made trammels of a blighting and darkening education, that implants and nourishes in its very centre, the germs of lust, pride and selfishness. False education has woven and hung the veil between man and the Sun-source of light, that hides from his view the glory that is attainable and the flowers of purest bliss that he might cull along the pathway to it. It is this that has overshadowed his mind with gloom, that has filled it with doubt, distrust, and fear—that has weakened its aspirations for the fair and good, that has defaced the image of the perfect One, and separated man so widely from his God.

The object of all philanthropists, of all reformers, is to elevate mankind in the scale of being, to give intellect and the moral sentiments the ascendancy in his mind that he may find the source of true and rational happiness, and take deep and copious draughts at that well-spring of spiritual life and bliss. But concerning the manner of attaining this prize, of securing the object of universal search, there is much difference of opinion. Some see the impediment to its attainment in a single evil, and direct all their energies to its suppression and final remedy; others still in the organization of society itself, and forgetting the elements of man's nature, and that he is a progressive being, and never moves up the scale of improvement in lengthened and rapid strides, seek to establish a new order of things at once, and elevate the thoughts and actions of men from their present imperfect state to one of the highest earthly perfection, so that the law of universal love, which says, "Love thy neighbour as thyself, and do unto others as ye would that they should do unto you," shall rule supreme in their hearts. These are all, doubtless, doing well, and acting nobly their part in the drama that presents man in each succeeding scene, lovelier, nobler, higher than before; and by holding the object of universal good up to the gaze of an anxious and upward-bound world, are drawing mankind nearer and nearer to it.

The best and speediest way of securing a desirable object is always the one that reason chooses; and as the grand evil, the

mighty incubus that weighs the world to earth, and sin, and sorrow, is found in a system of false and pernicious education, the only sure remedy must be sought in a judicious and proper cultivation of the whole man and the whole mass of men. The fountain must be pure that the stream may run crystal waters. By education, I do not mean simply that mental training given at schools and seminaries of learning of the past world; but the training of a life. It is lamentably true that our seats of learning cumber the minds of their students with the learning of antiquity, with the philosophy that has the mould of ages upon it, with the religion of unenlightened paganism, while the learning of the world as it is, is scarcely touched; the philosophy of man, as exhibited in his present advanced state of civilization, is contemptuously passed by as a reckless innovation upon time-honoured and pagan-taught principles, and the religion of benevolence and love is practically discarded as the abortion of the brains of law-despising and justice-condemning enthusiasts. Man's wants, his capacities and capabilities, with the means of meeting his desires and securing his highest good, awaken too little of the attention of those who seek to prepare themselves at such places to become the teachers of the world and the recipient of its favours. The fears of popular disapprobation and the frowns of the learned antiquarian who gazes back into the dark depths of the past, spell-bound by the magnificent achievements of ancient genius and prowess, lamenting in piteous accents the degeneracy of modern times, deter themselves from the study of man as he is, and the means for his advancement towards greater excellency and more exalted goodness. The influence of the moral sentiments are felt too slightly and exert too little control in the minds of such seekers after personal aggrandizement. This is the cultivation of the intellect, directed by selfish motives, and not of the whole man.

Man is emphatically the creature of education. He enters upon existence without a single idea, as thoughtless as the clay of which he is made, with nothing but a spiritual parchment, to speak figuratively, on which ideas may be written through the medium of the senses. His early cultivation is not his own; it is at the disposal of those who have him in charge.

Over all the first impressions made upon his mind he has no control. He receives them as they are given him by others, and the circumstances around him; and when they become sufficiently numerous, and by their reception the mind becomes sufficiently cultivated to arrange and combine them, and form new ideas from their combinations, the new ideas or conclusions will and must be of a nature similar to the ones from which they were drawn. From these a desire will be formed to continue in the same course of thinking, and to obtain more and similar ideas.



This desire will be gratified by a rehearsal and review of those already received, and a reception of such others as may be obtained. Thus a direction is given to the young mind, and a colour and character to its thoughts and feelings, which, unless there is some very strong predisposition in the mind to some other course, or some powerful inducement to change afterwards is offered, will point with unerring certainty to the course it will pursue. And so enticing are the desires early formed, and so permanent and averse to change is the mind, that it is scarcely possible, after it has become fixed in habits of thought, to produce a radical change.

The stereotyped saying, "that early impressions are lasting," is founded upon the philosophy of the reception of ideas by the young mind, and its progression through life. The minds of the young must and will be educated either for good or evil. The mind is like a sea lashed by many winds; it is continually in motion. Motives and inducements are continually holding their magnetic forces before it; and it never fails to yield to the strongest.

Then if we would have the *man* what he should be, to honour his God, and his race, the *child* should be directed in a course that will lead to an honourable manhood. The full-lived scenes upon the painter's canvass, that seem to breathe and almost speak, as though touched into life by nature's pencil, are but a transcript from the miniature drawn from the painter's ideal pictured in his own mind. So if we would have the man so enlightened that he will appreciate his importance in the scale of being, the worth and dignity of his capacities for progression in the cause that leads towards the Infinite, so imbued with the spirit of philanthropy and love, that the elevation of his race shall be the object of his life, that the ideal of what man is capable of being, and what the great desires of all benevolent souls would have him, shall be continually floating in sublime moral beauty before his imagination, and his heart so warmed with sympathy, as to fire his mind with energy, and nerve his hand with strength for the achievement of what his whole being burns to accomplish, we must inspire the mind of the *boy* with the elements of such exalted greatness.

The miniature must be drawn upon the spotless soul of the youth, or manhood will never exhibit the life-scenes of moral beauty and grandeur.

The cradle, the nursery and the school are the places to commence the regeneration of the world. All reforms that commence not here will never be complete. They must fall far short of their object. The platform on which they build must be laid on a trembling and uncertain foundation. The parchment on which they would write their laws of love, must be defaced by a

thousand irregularities that will forever mar the beauty of the inscriptions they would imprint thereon. I do not mean to say that reform is impossible or hopeless; or that quick transitions from wickedness to virtue and goodness are not to be considered genuine reforms. Far from it. The world has presented too many bright examples of glorious reformatations in individuals after the habits of life had become confirmed, and a thousand false impressions and pernicious sentiments given to the mind. But praiseworthy as are all who have thus reformed, and deserving as they are of the world's confidence and respect, being noble exhibitions of sublime virtue and strong moral principle, the loss occasioned by their early waywardness can never be regained. Such characters, although they may be excellent and truly great, will seldom if ever be as good as they might have been, had only the seeds of purity been sown in their young minds. The patched garment seldom equals the new in utility and beauty.

Reform to the world is the motto of the whole-souled philanthropist. To effect it, he must commence at the very source of life, if he would make pure its thousand issues. The very germs from which is to spring the forthcoming world, should be tended with parental care and solicitude, and nourished only with the nutriment of truth, purity and love. When the cultivation of the mind is properly attended to in its budding life, its progressive development of moral and intellectual strength and beauty will soon be visible, and if continued, in obedience to all the laws that govern its being, the highest estate of man will be attained. Proper cultivation is the only thing necessary to enable man to reach the highest degree of progression, of which his capacities will admit, and consequently the greatest amount of happiness which he can possibly enjoy. But this cultivation must reach the whole man, intellectual, moral and physical. The intellectual and moral man can never be educated to their highest degree without a proper care to the physical organization; nor the moral and physical without the intellectual. The whole man must be pressed onward together. Every sentiment, faculty, and feeling must receive its due attention, and the whole kept in the most perfect subjection to the intellect and moral sentiments.

The education of mankind has always been most lamentably deficient. The intellect has too often been cultivated, while the physical system has been left to languish and die of premature degeneracy, and the moral nature to imbibe the contagion of every vice, and yield to the loud cries of every selfish feeling for gratification. The developments of intellect have been the pride and glory of the world. In all ages and conditions of mankind, wherever intellectual power has been manifested, there have been centred the praises, eulogies, and admiration of the whole people.

The powerful and polished intellect, though moved by the spirit of anarchy, tyranny or corruption, and led on by a heart well practiced in the wiles of deception and wickedness, has always commanded the respect of the world, and claimed and held its highest honours. Integrity of purpose, purity of thought, elevation of sentiment, magnanimity of soul, have not been called for in the candidate for distinction, and the world's obsequious bow. The mightiest intellects have frequently been associated with the most depraved moral characters. Self aggrandizement has been the main spring to intellectual action the world over. It operates by far too extensively even in this advanced and highly benevolent age. Our system of education from the cradle to the grave is strongly intellectual, to the criminal neglect of the physical and moral. In the arts and sciences we have made unexampled progress, and our course is still rapidly onward. The statue and the canvass seem to breathe as we gaze upon them. The mountain at our bidding heaves up its stores of wealth for our comfort and happiness.

The river, brook and babbling rill we have taught to ply the busy tools of mechanism, to dress our ladies in the gorgeous drapery of fashion, construct our vehicles, build our towns and cities, and connect them by traveling villages, and almost till our soil. The mighty ocean has spread out its broad bosom for the play ground of nations, while its waters turned to vapour have assumed an almost miraculous power, and are now conveying man comet-like around the world, with the burdens of his wealth and pride. The earth itself has become its own historian, and written the tale of its wonderfully mutable existence for his intellectual qualification, and the lightnings of Heaven have stooped down to become the obedient transporters of his thoughts.

These are the achievements of intellect. Great and astonishingly magnificent they are! Man has failed not to bring forth the energies of his mind, and exhibit the glories of intellectual honour, and the Being who endowed him with such exalted capacities.

But where shall we look for such splendid exhibitions of moral progression? When shall we find such labour and toil, such unremitting diligence, such expenditures of time, energy, and money for the improvement of the moral man? How shall we account for the physical degeneracy of our race, if the cause of it be not found in the exclusive attention to the intellectual advancement of our race, to the almost entire neglect of the physical organization. Man has never found, or if he has, has never followed the straight and narrow way that leads to his highest happiness.

Teach him that exalted moral excellence, justice and goodness are the grand objects of life, and in seeking these ends his intellect

will find ample means for its cultivation, and be the fount of bliss. The instigations of pure benevolence, are the strongest inducements that can possibly be presented to his mind, to call forth its energies and cultivate its powers.

Enjoyment or happiness was the object of man's creation; and is the one which awakens all his energies for its attainment. He can obtain it only as he obeys the laws of his being. The great law of that being, and the one which comprehends all others, is, that in activity there is progression, and in progression there is happiness. He desires his happiness from whatever of good he is obtaining. He enjoys wealth, not so much from its possession as from its accumulation. He is happy not so much from *being* good as from *doing* good and growing better—not so much from being learned as from the acquisition of knowledge; not so much from the honours and renown with which the world has crowned him, “as from the consciousness of a growing and increasing fame.” “The necessary laws of mind seem to be such that a progressive state of being seems to be the only possible one in which an intelligent, moral being can be created.” Man cannot advance in the scale of being without cultivation, neither can he be happy. The greatest amount of happiness which earth will give him, is enjoyed when he yields the most perfect obedience to the laws of his being; and he yields the most perfect obedience when he is under the greatest possible degree of cultivation.

This can never be secured till every faculty, sentiment and feeling receives its proper share of attention, and is cultivated as much as it possibly can be, without detriment to any of the others, and the health of the physical system carefully preserved and its strength developed.

How seldom is man properly and fully educated! How rapid would be the progress he would make towards the state of exaltation, his nature so amply fits him to attain, would he attend to the dictates of reason, directed by the sentiments of justice and humanity in the cultivation of his mind! And how rich and abundant would be the happiness he would enjoy in consequence of his efforts for himself and his fellow!

Humanity calls loudly for the education of her people, that her progress may be onward and Heaven-ward. The progress of the age, in much that is liberal and good, points the eye of hope to the condition which she will ere long assume, in which nobler and higher purposes will animate the hearts of the millions of her sons and daughters, and pure motives induce all their actions. The elements of a better state of things are seen scattered throughout the masses of the people, which will doubtless be collected slowly but surely, to form a new and Heaven-blessed era in the condition of mankind. The great sea of mind is in com-

motion, and riding high on its surface is the spirit of philanthropy and love. Brightly she smiles as the great heart of humanity beats with a growing joy, and sees indications of higher joys awaiting her. The shackles of tyranny are fast falling from the universal mind; its eye is brightening with a new light, resplendent with the bow of promise; and its energies are fast being devoted to that great nameless cause, which regards the necessities and wants of the human race. Then let no true reformer weary in well doing, for in due time he shall reap if he faint not. Let no one whom Heaven warms with love for his fellow, or whose motives have their origin in goodness, relax his efforts to promote the well-being of his kind; for success is already visible; in striving for good there is an abundant reward; in progression there is happiness.

SPRINGFIELD, OHIO, JULY, 1846.

## THE PAST AND PRESENT.

BY MISS ALICE CAREY.

YE everlasting conjurers of ill,  
 Who fear the Samiel in the lightest breeze,  
 Go, moralize with Marius, if you will,  
 In the old cradle of the sciences!  
 Bid the sarcophagi unclothe their lids—  
 Drag the colossal sphinxes forth to view—  
 Rouse up the builders of the pyramids,  
 And raise the labyrinthian shrines anew;  
 And see the haughty favourite of the fates—  
 The arbiter of myriad destinies:  
 Thebes, with her "feast of lights" and hundred gates,  
 And Carthage, mother of sworn enmities,—  
 Not mantled with the desolate weeds and dust  
 Of centuries, but as she sat apart,  
 Nursing her lions, ere the eagle thrust  
 His bloody talons deep into her heart;—  
 Then say, what was she in her palmiest times  
 That we should mourn forever for the past?  
 In fame, a very Babylon—her crimes  
 The plague spot of the nations to the last!

And Rome! the seven-hilled city: she that rose  
 Girt with the majesty of peerless might,  
 From out the ashes of her fallen foes—  
 She in whose lap was poured like streams of light

The wealth of nations: was she not endowed  
 With that most perilous gift of beauty—pride?  
 And spite of all her glories blazoned loud,  
 Idolatrous, voluptuous, and allied  
 Closer to vice than virtue? Hark! the sounds  
 Of tramping thousands in her stony street!  
 And now the amphitheatre resounds  
 With acclamations for the engrossing feat!  
 Draw near, where men of wars and senates stood,  
 And see the *pastime*, whence they joyance drank,—  
 The Lybian lion lapping the warm blood  
 Oozed from the Dacian's bosom. On the bank  
 Of the sweet Danube, smiling children wait  
 To greet their sire, unconscious of his fate.  
 Oh draw the wildering veil a little back,  
 Ye blind idolaters of things that were;  
 Who, through the glory trailing in their track,  
 See but the whiteness of the sepulchre!

Then to the Present turning, ye will see  
 Even as one, the universal mind  
 Rousing, like genius from a reverie,  
 With the exalted aim to serve mankind:  
 Lo! as my song is closing, I can feel  
 The spirit of the present in my heart;  
 And for the future, with a wiser zeal  
 In life's great drama, I would act my part:  
 That they may say, who see the curtain fall  
 And from the closing scene in silence go,  
 Haply as some light favour they recall,  
 Peace to her ashes,—she hath lessened wo!

### CULTURE OF THE GRAPE.\*

THE well known industry of DR. FLAGG, and his devotion to the cause of grape-culture in the West, render his remarks authoritative and valuable. Much care and research have evidently been bestowed upon the pamphlet before us. The author reports from "facts within his own knowledge," so that they can be relied on.

It is believed that the Western Country is as well adapted to the culture of the grape as any portion of Europe. This fact is in the course of demonstration in this vicinity, and success has

\* "Remarks on the Culture of the Grape, and the Manufacture of Wine, in the Western States, comprised in a Report made by direction of the Cincinnati Horticultural Society, May 2, 1846." By Melzer Flagg, M. D.

thus far exceeded the hopes of the most sanguine. If we can raise the grape to advantage in this country, we should supply ourselves and cease receiving the wines of Europe, which are adulterated and poisoned by the many dealers through whose hands they pass before reaching the consumer. If we make it ourselves we shall know what the article is, and shall obtain it at a cheap rate.

With regard to the relation of this subject to the temperance cause, which we reverence as one of the brightest moral reforms of the age, and to which we have long been devoted, we must say, that could all the fiery drinks which intoxicate, madden, and impoverish so many, be totally banished from the country, the beverages produced by the orchard and vineyard could be harmlessly used. We do not believe a drunkard would ever be made by pure wine or cider alone. It is when the tastes have been vitiated, and the nervous system rendered too delicate and susceptible of excitement, that wine and cider will intoxicate. For ourselves, we feel under moral obligation to dispense with the use of these mild drinks even, until the triumph of temperance shall have caused the entire prohibition of the manufacture and importation of those cursed drinks of poisonous power. For the more speedy attainment of this end, we look upon the culture of the grape in our midst as an important aid.

We therefore proceed to examine the contribution of **DR. FLAGG** on this subject:

"The soil most congenial to the growth of the vine, and the perfection of its fruit, is a rich, light, calcareous loam, with a dry, stony, or rocky bottom; no sub-soils can possess too great a quantity of these materials, as the roots of the vine will run thoroughly into their interstices. In these dry and warm situations, the fibres lie secure from that excess of moisture which accumulates in more compact soils. One chief cause of the grape's not ripening, is the great depth the roots are allowed to run, below the influence of the sun's rays; they thus acquire too great a quantity of moisture; vegetation is carried on until late in the season, and the ripening process does not commence until there is a want of sufficient solar heat to perfect the fruit."

"After a vine has been planted three or four years, its roots will begin to grow up towards the surface, being attracted by the sun and air. My own experience suggests that these surface roots ought never to be disturbed by digging or ploughing, but great care taken to preserve them, as they contribute in a high degree to improve the flavour of the fruit and insure its ripening. After a vineyard has become well rooted, instead of ploughing the ground, it should be occasionally stirred, to the depth of two or three inches, and kept free from weeds and all kinds of vegetation, and the surface loose and open to the air."



"In commencing new vineyards, the usual method is to select a hill side, without any regard to exposure or soil, it being considered sufficient, if it is only a hill; the ground is then trenched about two feet deep, and terraced, with either stone or sod, (the latter is becoming general, being cheaper, and answering quite as well.) In this operation, the top soil is removed to one side, and the sub-soil thrown up, where it remains until required to fill up the trench, by which time, from exposure to the atmosphere, with the addition of a little light manure, it becomes nearly as good as the top soil. The cuttings are generally planted in nurseries, and after a year or two, the most vigorous are planted in trenches two and a half by three feet apart, by five or six feet wide; the top black soil is filled in and around the vines first, and the remainder after the trench is full. By this time the vines become strong, and well rooted, and in favourable seasons, in the fifth year, will produce a crop."

"The cultivation of the vine has been too much a subject of mystery. It is only necessary that its natural habits should be studied, and followed as near as possible, to ensure success. In soil and climate, our surrounding hills are not surpassed in advantages for producing good wine, by the best wine districts of France and Spain. We are six or seven degrees south of the districts of the former, and in about the same latitude of the latter, (while those of Germany are farther north,) with a rich calcareous soil, suited to the production of dry wines. It is a well known fact, that there is not a dry wine of any reputation, but what is produced upon a soil more or less calcareous, similar to ours. With a good natural soil, fair exposure, favourable climate, and a free and untaxed people, many of whom have been educated for the cultivation of the vine, there is no reason why we should not become as rich in wines as either of the above named countries, after a few years' experience.

"At present our vinedressers cultivate chiefly two kinds of native vines; the Catawba, making a fine dry wine, and the Cape or Schuylkill Muscadell, the latter making a lighter red wine, resembling Red Burgundy. Some new native varieties are coming into use, the Missouri, Le Noir, and Ohio grape, which will doubtless produce good light wines, that will answer well to mix with those having more body. Various kinds of foreign vines have been cultivated here, particularly by our distinguished horticulturist, N. LONGWORTH, Esq., but without success; the vines not growing well, or yielding but indifferent crops. We must rely on our best native varieties, and the valuable hybrids that will probably be obtained by crossing."

"The wines from the granitic soils soon acquire their maturity, and are light and pleasant for domestic consumption, but seldom keep well. Our soils produce a wine of sufficient strength, in

ordinary seasons, to keep without the addition of either sugar or alcohol. An important matter, in a moral point of view, is to procure a variety of grape suited to our soil and climate, that will answer to introduce as a common beverage."

"Among the advantages to be gained in the cultivation of the vine, is the supply of the whole people with a wholesome beverage,—the result of their own labour. It cannot certainly be a small matter, when a nation can supply her entire population with a good beverage from her hills instead of her rich bottom lands. How it can be a question, whether it is not better for us to use wine as a beverage in preference to beer, is not obvious to me. The English have recourse to their best lands to supply what many consider an injurious and unwholesome drink. The French obtain their national beverage from their poorest soils. If England could produce wines from her hills like France, could she not apply the product of her richer soils to something better than beer? Would she not raise infinitely more bread, beef, and mutton, if barley did not require equal attention with wheat? And would not her population, like that of France, be much more temperate, cheerful, and happy? Would it not vastly improve our moral condition as a nation, to turn our rocky hills and waste lands into vineyards, from which we could supply all classes with a cheap and wholesome drink, than to continue to exhaust our richer bottom lands in making whiskey? These questions suggest considerations upon which every one should reflect."

"It is a well known fact, that the people in all wine provinces are temperate and healthy, and much superior to those where wine is not used as a common beverage. In the wine districts of Germany, the people are much more intelligent and spightly, as well as temperate, than they are in the northern part. The question is often asked, does not the use of wine create a desire for alcoholic drinks? I answer, with many intelligent men, I have never known the use of *pure wine* to produce such result. I am confident that the introduction of pure light wine as a common beverage, will produce a great national and moral reform—one that will be received by our temperate brethren ere long, as a national blessing—one that will complete the work they have already begun. The temperance cause is rapidly preparing public sentiment for the introduction of pure American wine. So long as public taste remains vitiated by the use of malt and alcoholic drinks, it will be impossible to introduce light, pleasant wines, except to a limited extent; but, just in proportion as strong drinks are abandoned, a more wholesome one will be substituted. Instead of paying millions to foreigners, as we now do for deleterious drinks, as brandy and wine, let us produce from our own hill sides, a wholesome beverage that will be within the reach of all, the poor as well as the rich."

"My friend, A. Randall, has kindly furnished me with the following analysis of soils, from the Agricultural Survey of Hamilton county, made by Charles Whittlesey and A. Randall, Esqs.

"The first analysis is made from specimens from the hills opposite Cincinnati, in Kentucky.

"No. I. From wild land ; timber—beech, poplar, &c.

## COMPOSITION.

Water, not expelled at 180 degrees	-	-	-	-	2.00
Oxide of iron	-	-	-	-	0.30
Carbonate of lime	-	-	-	-	2.74
Vegetable matter	-	-	-	-	13.80
Earthy residue	-	-	-	-	81.16
					<hr/>
					100.00

"No. II. From land worn down by twenty-five years' cropping.

## COMPOSITION.

Oxide of iron	-	-	-	-	0.31
Carbonate of lime	-	-	-	-	3.91
Vegetable matter	-	-	-	-	3.10
Earthy residue	-	-	-	-	91.31
Water	-	-	-	-	1.37
					<hr/>
					100.00

"No. III. From the hills in Mill Creek township, Hamilton county ; wild land ; timber—sugar maple, beech, walnut, &c.

## COMPOSITION.

Oxide of iron	-	-	-	-	2.00
Vegetable matter	-	-	-	-	10.00
Carbonate of lime	-	-	-	-	4.00
Sand and clay	-	-	-	-	79.00
Water of absorption and loss	-	-	-	-	5.00
Specific gravity, 2.29.					<hr/>
					100.00

"No. IV. Subsoil ; colour—light yellow.

## COMPOSITION.

Carbonate of lime	-	-	-	-	2.00
Vegetable matter	-	-	-	-	0.30
Oxide of iron	-	-	-	-	0.31
Sand and clay	-	-	-	-	94.17
Water of absorption and loss	-	-	-	-	2.40
Carbonate of magnesia	-	-	-	-	0.82
Specific gravity, 2.33.					<hr/>
					100.00

"No. V. Analysis of gray limestone from some of the hills near Cincinnati.

LIMESTONE ROCK.—COMPOSITION.

Carbonate of lime	90.92
Peroxide of iron	3.14
Matter insoluble in muriatic acid	1.80
Carbonate of magnesia	1.11
Silex from solution	0.79
Water escaped by heat	1.13
Loss	1.11

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100.00

It thus appears that our soils contain from three to four per cent. of carbonate of lime, while it is said by the French chemists that the most fertile soils of Europe contain twenty-five, twenty-eight, thirty, and thirty-seven per cent. of carbonate of lime. This difference is supposed to be occasioned by the different modes of analysis. The fertility of soil depends much upon the amount of calcareous matter it contains.

From a statistical table in this report, it appears that there are eighty-three vineyards, containing about two hundred and fifty acres; one hundred and fourteen being in bearing, from which twenty-three thousand two hundred and nineteen gallons of wine were made last year. There have been planted this season about one hundred acres more of vines.

"Many of the vineyards then bore for the first time; and more than one half the crop was cut off by the frost and rot, which made it as great a failure as will be likely to occur in any one year. The average yield of wine per acre, for five years in succession, with proper care and attention, may be safely calculated at four hundred and fifty to five hundred gallons. Most of our vineyards, are cultivated by Germans and Swiss."

## GEOLOGY.

### INORGANIC CHANGES.

To all, whether learned or unlearned, there is much of mystery in all that we see about us; but more especially to the unlearned is creation, in every minutia of its mechanism, mysterious. True, none are able to go back to the first principles of matter and answer every question that may arise in relation to them—but the research of inquirers can solve almost every thing connected

with the innumerable combinations of those principles that meet the eye. Those of untaught minds are, if they think at all, involved in constant wonder as to the condition of the most trifling object of nature. He takes from the sea-shore, or from the brow of some lofty eminence far back in the interior, a round, smooth stone and inquires, of what is it composed, how was it formed, by what means was it surface polished, and whence did it come? He may account for the smoothness of the sea-shore pebble by supposing it to have been long dashed about by the waves—but why the mountain pebble should be equally polished is, to him, a perplexing inquiry. Could that pebble be gifted with a tongue to tell its history, volumes would not contain the wonderful story, nor months terminate the astonishment its revolutions would occasion. The same individual steps out upon the river bank, and beholds far down, the water gliding along in silent majesty,—again he is filled with bewildering thoughts, and asks in vain whether the water has alone plowed out this deep, broad valley, and how long it has flowed over its present bed? He also travels over extensive plains and ascends the mountains, traversing the whole continent capped with eternal snow, and inquires in astonishment how the plains were spread out, and by what means the mountains were upthrown. Thus, at every step he is puzzled, and his only source of quiet is, to close his mind to the origin of things, or call to his aid the investigations of the scientific and endeavour to penetrate the secret arcana of the universe. He chooses the latter course, and investigates with the highest delight and satisfaction. He soon discovers that the world is full of interest, that the mind was nobly endowed for great purposes, and as he advances light continually breaks upon him, and he feels himself elevated in virtue and dignity.

With this introduction we proceed to inquire concerning the changes that have transpired on the earth.

#### 1. Magnitude of these changes.

Change is the lot of all things—not only of men and of nations, but also of the rivers and oceans, the mountains and plains. Every department of Nature is constantly undergoing revolution. Much is changed in a day, much in the course of months; some sustain the battle for years, and some withstand the storms of innumerable centuries. But whether an object exist for an hour, a day, a year, a generation or for thousands of centuries—all objects that meet our view on the earth eventually are resolved into other organisms and other forms by the relentless hand of change.

We are now to speak of the changes that have occurred in inorganic nature as we are enabled to do so by the aid of scientific research. We shall be able to satisfy the reader that the mighty ocean has not a constant abiding place, and that the “everlasting

hills" are in the course of time crumbled to powder, and swept, particle by particle, into the ocean depths to await the uplifting power of internal convulsions to restore them to their lofty position. Over the spot where we now write the billows of the deep have dashed, and unless the laws of God now in operation shall consummate the destiny of man ere the period arrives, the time will be when he will repose in happy havens where now the canvass is spread to the breeze;—continents will be lifted up in the middle of the great oceans, which will bloom perhaps with an hundred-fold more beauty than does now the land, and teem with happy millions who will know neither sorrow or want.

We must begin by noticing the agents by which change is continually being produced on the Physical Geography of the earth, in which will, of course, appear the extent of the changes which have occurred within the memory of man, and from thence some estimation of the Physical Revolutions that have been effected by the same causes, during the lapse of innumerable centuries.

The agents of change in the inorganic world may be divided into two classes, the Aqueous and Igneous. To the Aqueous belong rivers, torrents, springs, currents and tides; to the Igneous, volcanoes, and earthquakes. Both those classes are instruments of decay as well as reproduction.

*Running Water.* Lands elevated above the sea, attract in proportion to their volume and density, a larger quantity of the aqueous vapour which the heated atmosphere continually absorbs from the surfaces of lakes and the ocean. Consequently the higher regions become perpetual reservoirs of water, which descend and irrigate the lower valleys and plains. Almost all the water is first carried to the highest regions, whence it descends by steep declivities toward the sea; so that it acquires superior velocity, and removes a greater quantity of soil than it would do if the rain had been distributed over the plains and mountains equally in proportion to their relative areas. The rocks also in higher regions are continually crumbling under the action of frost, rain, vapour, the annual alternations of heat and cold, of moisture and desiccation, and the particles and fragments are borne down by the torrents into the valleys and seas.

Water expands during congelation; so that when it has penetrated into crevices of the most solid rocks it rends them open on freezing. The solvent power of water is also great, and acts particularly on the calcareous and alkaline elements of stone, especially when it holds carbonic acid in solution, which is supplied to almost every river by springs, and is collected by rain from the atmosphere. The oxygen of the air is also absorbed by all animal and vegetable productions, and by almost all mineral masses exposed to the atmosphere. It gradually destroys the

equilibrium of the elements of rocks, and tends to reduce into powder, and to render fit for soils, the hardest aggregates belonging to our globe. This is carried down by the water, whose transporting power in bearing along coarse sand and gravel we are apt to underrate. We do not reflect that rocks, which are so heavy in air, are rendered comparatively buoyant when submerged in a denser fluid. Rocks are only twice or sometimes thrice the specific gravity of water; so that they lose a third or a half of their weight in air when propelled by water.

It has been proved that the velocity at the bottom of a stream is every where less than in any part above it, and greatest at the surface; and also that the superficial particles in the middle of a stream move more swiftly than those at the sides. This difference is caused by friction. A velocity of three inches per second at the bottom is sufficient to tear up fine clay—six inches per second, fine sand—twelve inches per second, fine gravel;—and three feet per second, stones the size of an egg. We are prepared, then, to understand how such large quantities of gravel, sand and mud are transported by torrents and rivers which descend with great velocity from the mountainous regions. The debris is taken by the tributaries to large rivers, which, though more tranquil, have greater depth, and the water is less retarded by friction, so that there is still power enough to carry the burden on to the sea. Almost every one has seen more or less of the power of running water in removing to a great distance large rocks.

Much is brought down from northern regions by means of icebergs. Scoresby counted five hundred of these drifting along in latitude 69 deg. and 70 min. north, which rose above the surface from one hundred to two hundred feet, and were loaded with beds of rock of great thickness, of the supposed weight of 50,000 to 100,000 tons. Some of these icebergs were a mile in circumference. The proportion below the surface is seven or eight times greater than that above. Whenever they melt, the "moraine" they bear will fall to the bottom of the sea. In this manner submarine valleys and mountains are strewed over with rocks dissimilar from all in the vicinity which may have been transported across unfathomable abysses. Some ice islands have been known to drift from Buffin's Bay to the Azores, and from the South Pole to the immediate neighbourhood of the Cape of Good Hope. In almost every country are found erratic blocks of stone which had been thus moved and deposited before the land was upheaved and the water driven to other deeps.

Running water is also powerful in the excavation of rocks. Small streams will hollow out deep channels in soft soils with remarkable rapidity. After the heavy rains which followed the



eruption of Vesuvius in 1822, the water flowing from the Atrio del Cavallo cut in three days a new chasm through strata of tough ejected volcanic matter, to the depth of twenty-five feet. There are many examples of the gradual erosion of deep channels in the hardest rocks by the constant passage of running water charged with foreign matter. In 1603 the eruption of *Étna* occasioned the evolution of such a mass of lava, that it flowed five or six miles to the river *Simeto*, filled up its channel and accumulated in rocky masses on the other side. In the course of about two centuries, therefore, the *Simeto* has eroded a passage from fifty to several hundred feet wide, and in some parts from forty to fifty feet deep. The lava cut through is not porous or scoriaceous, but is a compact mass of hard blue rock, containing crystals of olivine and glassy felspar.

The falls of *Niagara* afford a magnificent example of the progressive excavation of a deep valley in solid rock. The river where it issues from *Lake Erie* is about three quarters of a mile in width. Before reaching the falls, it is propelled with great rapidity, being a mile broad, twenty-five feet deep and having a descent of fifty feet in half a mile. An island at the verge of the cataract divides it into two sheets of water; one of which, the *Horse Shoe Falls*, is six hundred feet wide, and one hundred and fifty eight feet perpendicular; the other, called the *American Falls*, is two hundred yards in width, and one hundred and sixty feet in height. This great sheet of water is precipitated over a bed of hard limestone, in horizontal strata, below which is a somewhat greater thickness of soft shale, which decays and crumbles away more rapidly, so that the calcareous rock forms an overhanging mass, projecting forty feet or more above the hollow space below. The blasts of wind charged with spray, which rise out of the pool into which this enormous cascade is projected, strike against the shale beds, so that their disintegration is constant; and the superincumbent limestone in being left without a foundation, falls from time to time in rocky masses. It is altogether probable that the falls were once at *Queenstown*, and that they have gradually retrograded from that place to their present position about seven miles distant. The character of the rocks at this place is principally the same as at the falls. If the ratio of recession had never exceeded fifty yards in forty years it must have required nearly ten thousand years for the excavation of the whole ravine. Should the erosive action not be accelerated in future, it will require upwards of thirty thousand years for the falls to reach *Lake Erie*, the distance of twenty-five miles. It will arrive there in the progress of time, when the escape of such a vast body of water will probably cause a tremendous deluge; for the ravine would be more than sufficient to drain the whole

Lake, of which the average depth is only ten or twelve fathoms. But the Lake is fast filling up with sediment, and its entire area may be converted into dry land before the falls recede so far.

The Po affords an instructive example of the power of running water in bearing onward whatever is brought down by its tributaries. Great changes have been wrought in Northern Italy since the times of the Roman republic. Extensive lakes and marshes have been gradually filled up, as those near Placentia, Parma and Cremona, and many have been drained by the deepening of river beds. Deserted river courses are frequent, as that of the Serio Morto, and the Po itself has often deviated from its course. Bressello is one of the towns which was formerly on the left of the Po, but is now on its right bank. There is a channel of the Po in Parma, called Po Vecchio, which was abandoned in the twelfth century, when a great number of towns were destroyed. Many parish churches have been pulled down and built at a greater distance from the devouring stream. In the fifteenth century the main branch resumed its old bed, but abandoned it again at the end of the same century. In the seventeenth century, also, the Po shifted its course for a mile in the same district, causing great devastations. To check this, embankments are resorted to; and the Po, Adigo, and most of their tributaries are now confined between high artificial embankments. These rivers being thus restrained, the sand and mud that would have been spread out on the plains by inundations now settles to the bottom or goes to the sea. The water is thus raised in the rivers and the banks are enlarged every spring. Hence, these streams now traverse the plain on the top of high mounds, and at Ferrera the surface of the Po is higher than the roofs of the houses.

The Mississippi displays, on the grandest scale, the action of running water on the surface of a vast continent. It rises in the forth-ninth parallel of north latitude, and flows to the Gulf of Mexico in the twenty-ninth—a course including its meanders of 5,000 miles. It is half a mile wide at its junction with the Missouri, the latter being of equal width; yet their united waters leave a medial width of only three quarters of a mile to the Ohio, whose waters seem to produce the increase of surface.

The alluvial plain of this river is bounded on the east and west by great ranges of mountains, stretching along their respective oceans. Below the junction of the Ohio, the plain is from thirty to fifty miles broad, and after that point it goes on increasing in width, till it is perhaps three times as great. On the borders of this vast alluvial tract are perpendicular cliffs, or bluffs, sometimes three hundred feet or more in height, composed of limestone and other rocks, and often of alluvium. For a great distance the Mississippi washes the eastern bluffs; and below the mouth of the Ohio comes not once in contact with the western.

The waters are thrown to the eastern side because the tributaries coming in from the west have filled up that side of the valley. For this reason the eastern bluffs are being continually undermined, and the Mississippi is slowly progressing eastward.

After the flood season, when the river subsides into its channel, it acts with destructive force upon the alluvial banks, softened by the recent overflow. Several acres at a time, thickly covered with wood, are precipitated into the stream. Many islands have been swept away, and others have attached themselves to the main land, by means of the trees, sand and mud that have been brought down.

One of the most remarkable features of this basin is "the raft." The dimensions of this mass of timber were, in 1816, ten miles long, two hundred and twenty yards wide, and eight feet deep, the whole of which had accumulated during about thirty-eight years in the arm of the Mississippi, called the Atchafalaga, which is supposed to have been once a channel of the Red River. The mass of timber in the raft is constantly increasing, and the whole rises and falls with the water. It is covered with green bushes, and its surface is decorated in Autumn by a variety of beautiful flowers. The rafts on the Red River are equally remarkable. There is also one on the Washita, which conceals the whole river for seventeen leagues. This is covered with plants and trees.

This mighty river with its magnificent branches brings down annually immense quantities of timber, sand, gravel and mud, and pours them out into the great southern Gulf. It is tearing away soil of the richest quality and bearing it off. This process has been going on for an indefinite period of time, and has furnished us with several of the Southern States. The Gulf once extended to the north of Mississippi, Alabama and Georgia, and stretched far up the Great Valley. How long it will be before dry land will extend hundreds of miles into the Gulf of Mexico we cannot tell—but if the present action of the waters be not impeded this will at some time occur.

Lakes have been formed in the basins of the Mississippi and Red River by the same agency. By the elevation of the bed of the river the water has been forced back in the old channels, and has overflowed large tracts of low land in times of flood. Sometimes the lakes are drained on the recession of the waters, but often a bar has been thrown across the outlet, and made the lakes permanent. Lake Bistinean, Black Lake, Cado Lake, Spanish Lake, Nachitoches Lake, and many others have thus been formed. Lake Bistinean is *thirty miles long*, and fifteen to twenty feet deep.

Earthquakes, too, have done much to change the face of this valley or basin. In 1812 the whole valley, from the Ohio to the

river St. Francis, was convulsed to such a degree as to create new islands in the river, and lakes in the alluvial plain, some of which are *twenty miles in extent*.

Sudden floods have at various times and places, caused great havoc in tearing away large tracts of land, overthrowing cities, &c.

The phenomena of springs also are interesting, when reflecting on the causes which, in the course of time, produce an entire revolution in the physical geography of the earth. It has been demonstrated by the boring of Artesian wells that there are sheets, and, in some places, currents of fresh water at various depths in the earth. Most of these are indebted to the atmosphere for their supply, though in times of drought the constancy and uniformity of many of them are due to the vast subterranean reservoirs with which they communicate.

Boring has been carried on to a great extent in many places. In 1824 a well was dug near St. Thomas to the depth of three hundred and eighty-four feet, which, after traversing the tertiary strata and continued through sixty-seven feet of chalk, discharged water at the surface at the rate of fifty gallons per minute. In the garden of the Horticultural Society, at Chiswick, the borings passed through nineteen feet of gravel, two hundred and forty-two feet of clay and loam, and sixty-seven feet of chalk, and the water rose to the surface. At the Duke of Northumberland's, above Chiswick, the borings were carried to the depth of six hundred and twenty feet, so as to enter the chalk, when a considerable volume of water rose four feet above the surface of the ground. In a well at Hammersmith, the rise of water from a depth of three hundred and sixty feet was so great, as to inundate several buildings. In a well bored at Tours, the water rose thirty-two feet above the soil, and the discharge amounted to three hundred cubic yards of water every twenty-four hours.

This overflowing of the water is on the same principle that makes the fountain play. Water flows under ground up-hill and down, over mountains and through the vallies. This is the explanation:—The largest quantity of rain, as before stated, falls on the mountains. If, then, there should be fissures through an impermiabie layer of rock on the mountain, leading to a permeable stratum, resting on another impermeable formation, the permeable stratum would be a vast reservoir filled with water through its whole extent, whether it passes down through the plains or up over the hills. Wherever there is an opening from this reservoir to the surface, the water will flow out.

Almost all springs are impregnated with some foreign ingredients in a state of chemical solution. Those called mineral, contain an unusual abundance of earthy matter in solution, and the substances with which they are impregnated correspond with

those evolved in a gaseous form by volcanoes. Many of these springs are thermal, and rise through all kinds of rock; as granite, gneiss, limestone, or lava. They are most frequent in volcanic regions, or where violent earthquakes have occurred. In many of these regions, jets of steam issue from fissures at a temperature high above the boiling point, as at Naples and in the Lipari isles, and are unceasingly disengaged. If such columns of steam, which are often mixed with other gasses, should be condensed before reaching the surface, by coming in contact with strata filled with water, they may give rise to thermal and mineral springs of every degree of temperature. It is, indeed, by this means only, says Lyell, and not by hydrostatic pressure that we can account for the rise of such bodies of water from great depths; nor can we hesitate as to the adequacy of the cause, if we suppose the expansion of the same elastic fluids to be sufficient to raise columns of lava to the lofty summits of volcanic mountains.

There is, therefore, a two-fold circulation of terrestrial water; one caused by solar heat which raises the water into the atmosphere, and the other by heat generated in the interior of our planet, which converts water into steam, which rises through fissures, into colder regions to be condensed again into water.

*Calcareous Springs.*—It is known that rain water has the property of dissolving the calcareous rocks over which it flows.

But many springs hold so much carbonic acid in solution, that they are enabled to dissolve a much larger quantity of calcareous rocks than rain water; and when the acid is dissipated in the atmosphere, the mineral ingredients are thrown down in the form of tufa or travertin.\* Immense quantities are precipitated by the springs, in France, Italy and in many other portions of the earth. The whole ground in some parts of Tuscany is covered over with travertin. The Sena and several other rivulets that feed the Elsa have the property of converting wood and herbs into stone.

Owing to the length of our review of Dr. Owen's excellent Geological Report, we shall close this article here, and finish it in the next number.

\* The more loose and porous rock, usually containing incrustated plants and other substances, is called tufa; or more compact, travertin. Both are deposited by calcareous waters on exposure to the air.

## THE FOOLISH WISH.

FROM THE GERMAN OF WIENNE.

WOULD that I a Bird could be,  
 With a fleet and buoyant wing,  
 Over hill and valley free,  
 To and fro at will to spring.

Then o'er land and sea I'd fly,  
 Floating o'er each sunny plain;  
 Now below, and then on high,  
 Here and there and back again.

Through the vernal air I'd roam,  
 To the blooming Summer bowers;  
 Then I'd make my transient home,  
 There, amid the fairest flowers.

Then my clear Lark-voice should ring,  
 As in upper air I'd sail;  
 Then in darkling copse I'd sing,  
 Warbling like a Nightingale.

Then with Eagle-flight I'd rise—  
 Hark! from whence that deadly shot?  
 Ah, a poor Bird bleeding lies,  
 Bleeding on this fatal spot!

Well, I'm not a Bird to soar!  
 Falling thus I might have died;  
 God be thanked! and evermore,  
 HUMAN *nature* be my pride.

ST. LOUIS, MO.

MOINA.

## SHELDON HINE.

HIS DEATH AND FUNERAL SERMON.

Our father is dead. He closed his earthly pilgrimage on the 31st of May, of the current year. No event could have been more unexpected. Not being aged, nor of a feeble constitution, and having always enjoyed almost uninterrupted health, we had expected he would yet live many years to enjoy the fruits of his arduous toil. But who can calculate his years or number the

days of his earthly probation? He was attacked violently by congestive fever, and though a strong man, proved too weak in the struggle with disease. He was patient during his illness, and scarcely uttered a single complaint. The only anxiety he seemed to manifest was, whether he had brought on the disease by any imprudence of his own. He faded gradually but rapidly away, and died without a struggle or a groan.

Death is a crisis we must all meet,

"And come he slow or come he fast,  
It is but death that comes at last."

To those who have faith in the immortality of the soul, and in God as their Heavenly Father, death is not terrible. To such He sends his ministering spirits to bear them calmly away, and point the bereaved to an eternal home in the skies, where death can never come, and where sorrow and sighing shall cease forever. In the present deranged condition of our physical, as well as spiritual constitution, we are apt to trust too much to our physical senses, and too little to our spiritual vision. In fact, the sight of the spirit-eye is dimmed by the imperfections of our material organism, for the latter is the instrument of the mind, and as the one is perfect so will be the other. Hence, having more confidence in the knowledge derived through our bodily senses than in that which should be known by the testimony of our spiritual senses, we confine ourselves so much to the tangible things of earth that our faith in a heavenly existence is weak, and we tremble on the brink of the grave. Hence, in our weakness, we are compelled to rely more on what is written concerning the ultimate destiny of man, than upon that which the spirit should know for itself beyond the possibility of a doubt. We can always rely more confidently upon that which we see with our own eyes than upon that which is told us by another. Hence, man only *hopes*, and hope is not certainty. Hence our "doubting, fearing, trembling." Hence, too, we say, "it is an awful thing to die." In our imperfect condition, however, that is a glorious hope which satisfies, us that,

"the dark vale once trod,  
Heaven lifts her everlasting portals high  
And bids the son of man behold his God."

We believe the time will come on earth when man will be as familiar with the scenes of Heaven as with those of earth—when God will be his most intimate friend, and the "just made perfect" his daily companions—when man will not throw off this "mortal coil" till the perfection of the soul shall render it useless—and when death shall have a different signification, meaning only that crisis in our progress, when the body, being useless as an instrument of the mind, will be cast aside.



When our father died we were absent from home, and being away from the city, did not hear either of his sickness or death until nine days after. Our mother, too, was absent, being in Connecticut visiting the companions of her childhood and youth. She returned, a few days after our arrival at home, and on Sunday, the fifth of July inst., the funeral sermon by the Rev. J. H. Sherwin, was preached a second time.

When our father, with four of his brothers, settled in Berlin, Erie county, Ohio, the country was almost an unbroken wilderness, and the land, being in the hands of speculators, was held at \$5 per acre. He settled on a portion of the farm he left, paying a part of the value and expecting to pay the remainder from the products of his industry. At that time the Erie Canal was not built, and there being no means of transportation to the East, produce would command no money. For year after year, therefore, he could only call upon the land agent to excuse himself and renew his notes. Still he toiled in hope, and in the course of time paid for his farm. By the most rigid economy and unceasing industry he extended his possessions, and was cut off in the most prosperous period of his life. He did not speculate, but simply invested the proceeds of his labour in land to reap the benefit of the improvement of the country. He was uniformly just in all his dealing with others, and preferred to lose a small claim than sue any one, or oppress the poor in collecting it. Much has he lost by not pursuing the rigid course of the law; and yet, it was not lost either—for others, and some of them poor, enjoyed it, and he had the satisfaction of knowing that he did not contribute to the support of our courts, where men contest their claims most generally under the influence of passion, and where more evil than good is cultivated; and also, that by him the poor have been benefitted and not oppressed. This is a consolation worth more to any one than wealth. All he asked of those indebted to him, was, to excuse themselves if unable to pay when the claim should become due.

Though it was agreeable to him to meet annually a plentiful reward for his toil, yet, he was "at ease in his possessions," and never was troubled when losses occurred. He was quiet both in prosperity and adversity, and probably shared, as much as any one, that essence of happiness, contentment.

Though his own education was limited, being that he obtained in the common schools of Connecticut before the age of fourteen, yet he appreciated its value, and was liberal in providing his sons and daughters with the means of obtaining its advantages. To this liberality are we indebted for whatever of ability we possess in labouring for the advancement of Humanity, and it is a matter of surprise to us, that he opened his hand so freely to gratify our

adventurous spirit. We hope, however, he was convinced that his confidence was not misplaced.

In speaking thus of our deceased father, we must not forget our surviving parent—our mother. Her connection with him was one of constant pleasure and peace. Possessing a true womanly disposition, and she and her husband being mutually devoted to each other, we recollect of no instance in which any thing occurred to disturb the pleasantness of their intercourse. He concealed nothing from her, was ever ready to hear her opinion in all matters of mutual concernment, and she was always disposed to second his propositions. She contributed her full share to the prosperity that attended them. She was economical, and led a life of constant industry. She seemed to enjoy herself most while busy, whether in the kitchen, the dairy, at the wheel or the loom. If we were to criticise the lives of our father and mother, we should say that they toiled too severely for a happy old age. But he was not permitted to see much of the autumn of life, and she, we hope, will seek enjoyment only, during the remainder of her days.

As for our brothers, the two oldest are managing the farm their father left, and have chosen agriculture as their business of life—that which we would follow above all others, did we not feel that we can most benefit our fellows in our present pursuit. Our two younger brothers are too young to know what position they will occupy in manhood. We have two sisters—one, grown to womanhood, possesses an amiability of disposition which it is difficult to excel, and the other is yet a little girl, who, we hope, will emulate the goodness of her sister.

Perhaps we have said more concerning our family than was prompted by discretion, but we feel, that in view of the occasion, we have said no more than was our right to say.

The facts we have mentioned concerning our deceased father are in addition to those mentioned in the following sermon.

FUNERAL SERMON.—BY REV. J. H. SHERWIN.

MR. SHELDON HINE, in whose recent death a large circle of friends have been deeply afflicted, was one of a family of seven children, five brothers and two sisters, who were born in the town of Bethlehem, Litchfield county, state of Connecticut. He was the third son, and was born on the 3d of April, in the year 1792, making his age at the time of death, fifty-four years, one month and twenty-eight days. His father died when he was about sixteen years of age, leaving him, together with the younger members of the family, to depend chiefly, for a time, on the counsels of the eldest brother, whose remains you followed to the grave

about two years ago. In the year 1818, on the 3d of May, he was married to Miss Sally Osborn, who was born in the town of Oxford, New Haven county, but who moved into the town of Bethlehem at the age of six years, where he first formed the acquaintance, that subsequently ripened into the marriage relation. On the 5th of July, three months subsequent to his marriage, he left his native state, in connection with his companion and others, to seek his home in what was then the "Far West."

After a journey of forty-one days, he arrived in this town, and settled on the farm where his widow and children now reside. At that time the dense forest waved in all its native wildness, where long since he and his sons have annually gathered the golden harvest. He loved to labour with his own hands. And being favoured with firm health, the forest rapidly melted away before his industry. During the latter years of his life he has often been heard to remark, that it was in the period in which he toiled to clear away the forest, and to bring the new field into a state of cultivation, that he found his highest enjoyment. As most of the earlier settlers in any community can testify, there is a peculiar zest given to the enjoyment of one who toils daily to supplant the primeval forest with the fruitful field. More than half of the enjoyment of future years is borrowed, and concentrated by anticipation within the period of preparation. Pursuit yields a pleasure that possession never does. To overcome difficulties in pursuit of any laudable end always affords a high degree of satisfaction. It was on this principle that Mr. Hine experienced a higher degree of pleasure while engaged in clearing up his new farm, than he did after there was nothing to do but to cultivate the soil and secure its products. There was no longer that continued scene of change, that is so well adapted to the nature of active mind. Although twenty-eight years have passed away since he first moved to this place, he never returned to visit his native home. He was *seldom* from home, and *never* long at a time. Possessing naturally very tender feelings, and his companion having never been from her family more than a single night at a time, during the period they lived together, it is not strange that he should be almost overcome at the thought of being separated from her during the season requisite to make her recent visit to the East. Especially is it not strange when we reflect on the probability that the thought was strongly impressed upon his mind, that he should never see her again in this world. Such was, in the mind of the infinite Jehovah, to be the result. He saw her for the last time this side of eternity, when she took her leave of him to return to the land of their childhood—the land where their earliest and mutual affection was enkindled.

With this brief allusion to the life of our deceased friend, and to the circumstances under which he was taken from his family,

your attention is invited to a few considerations suggested by the following words of Jeremiah, in Lamentations, iii. chapter, 32d and 33d verses. *But though he cause grief yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly nor grieve the children of men.* The prophet composed the elegy from which these words are selected on occasion of the destruction of Jerusalem, by Nebuchadnezzar, the king of Babylonia, and throughout—he represents God as the author of the heavy calamities that had thus fallen upon the Jews. At the same time, however, there is a full and unequivocal acknowledgment of their sins, as being the occasion of their deep afflictions. “Jerusalem hath grievously sinned,” he says, “therefore she is removed”—“Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully.” Notwithstanding the severity of their afflictions, there was still ground for rational comfort. In the language of the text, the prophet could confidently express his trust in the faithfulness of God. So we, my hearers, when called to pass through scenes of deep affliction in this world, may find comfort in the thought that though God cause “grief, yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly, nor grieve the children of men.” Three leading thoughts claim our attention as we proceed with the present subject.

I. Under the present deranged state of human nature mankind are subjected to scenes of affliction.

II. Afflictions may be made the means of promoting a higher ultimate good, and—

III. The regard of God for his erring and afflicted creatures is to be estimated according to the “*multitude of his mercies.*”

I. In connection with the first thought suggested, the inquiry, no doubt, has been raised a thousand times, whether mankind would have ever experienced any kind of affliction if they had never fallen from the state of perfection in which they were first created? This is an innocent inquiry. But whoever makes it will find it difficult to settle down upon an answer perfectly satisfactory. Had the nice balance in men’s intellectual and moral faculties never been disturbed, we may justly suppose that the greater proportion of human suffering would have been unknown. While the laws of nature might have ultimately required the dissolution of the material body, still mankind may have lived—grown old—and gone down to the grave without disease, and without the ten thousand perplexities that now attend the life and death of man. In that case he may have been able too, for aught we know, to avoid, by superior intellectual sagacity, all the dangers that are now kept from the view of man till his ruin is effected. By intuition he may have been able to escape from the poisoned fang of the serpent—from the burning lava of the vol-

cano—from the earthquake—from the gathering tempest, and from the descending lightning; but who knows certainly that this would have been the case? Who knows that volcanoes, and earthquakes, and tempests, and lightnings would have never disturbed the quiet of man? Who can say that the poison of the serpent would never have been injected into his veins, or that his limbs would never have been broken, or his body crushed by the falling timber or descending avalanche? Who can say that there would never have been companions, or parents, or children, weeping over the crushed, or mangled remains of those they loved? The perfect may weep, for "Jesus wept"—man weeps by nature—by nature, primeval nature, there may have been occasion to weep. However all this may have been, if man had remained as perfect as he came from his Maker's hand, we are not left in doubt respecting the existence of afflictions under the present deranged state of human nature. Man now suffers. He has ever suffered, since the fall. He is now born unto trouble as the sparks fly upward. He is brought "into the net," and "affliction is laid upon his loins." Who has never had an aching head, or a feverish pulse? Who has never followed a friend to the grave? Comparatively few reach the close of life without passing through scenes of severe affliction. Here, the relation between husband and wife is sundered: and there, the relation between parent and child. Here, the ruffian bathes his burnished blade in the blood of his fellow man: and there, the suicide, to escape from mental agony, madly rushes upon the scenes of eternity. Earth is full of wo. Sighs and groans go up from every habitation of man. The rich and the poor,—the learned and the ignorant,—the freeman and the slave,—all help swell the wail that fills the land. What a note of lamentation would burst upon every ear, if the heavens were a whispering gallery sending back the sighs and groans of earth? What a picture of suffering would meet every eye, if they were a mirror reflecting an image of all the suffering experienced by the human family? We have regarded ourselves as a favoured people within the limits of this town. The mercies bestowed upon us have indeed been great. The children, the youth and the aged, have enjoyed as high a degree of rational comfort, perhaps, as is enjoyed by most in other portions of our country. Still we have been called to drink deep into the cup of affliction. Within six years we have followed more than a hundred and fifty to their graves. As a consequence more than one hundred families have been clad in mourning. I need not attempt to describe the sorrows that have, by the loss of friends alone, filled our community. Neither is it necessary to speak of the other and various kinds of affliction that is common with all mankind, we are daily called to witness.

II. In view of the fact that mankind are thus subjected to sore

afflictions in this world, we may inquire, in a notice of the second thought proposed for our consideration, in what way they may be the means of promoting a higher ultimate good?

1. In the first place, they serve to create stronger attachments between the different members of the human family, while in the present state of existence. This must be perfectly obvious to every mind. Such is the nature of mankind, that they need something to bring them together—something to make them contribute to each other's comforts, in order to increase mutual attachment. You may see this principle illustrated look where you will. The different nations that contribute to each other's prosperity through commercial transactions are more firmly bound together than those that have no such common bond. Two states that unite in some common enterprise that calls out mutual joys and sympathies, become, by that means, more firmly held together.

It is on this principle that the creation and sustaining of public institutions, tend so strongly to bind together those engaged in the enterprise. The erection of a church edifice,—of a bridge,—or of a school-house does much to strengthen the ties of friendship in the community. But look at the way in which afflictions bind us together. I am sick—the physician is called—the neighbours kindly tender every requisite assistance—they watch with me—support my aching head—cool my feverish limbs, and administer comfort to my troubled mind. The kind attentions all awaken the deeper feelings of my heart. Henceforth they have a stronger hold upon my affections. I can never forget their tender and affectionate regard for my welfare. A similar scene occurs in my neighbour's family. Perhaps he loses a companion, or child. His afflictions call forth the sympathies and attentions of all in the neighbourhood. All are afflicted. The result is a stronger band of friendship. This is not imagination. It is fact. There are many before me to-day who understand all this from personal experience. The mutual sympathy shown in the different scenes of affliction, through which most of you have passed, has done much to bind you together in heart—much to strengthen the social compact.

2. In the second place afflictions serve to prepare us for the hour of death,—that scene which mankind have ever contemplated with deep solicitude. This they do in many ways. They remind us of our duty to God, and of our obligation to know his word. "Before I was afflicted," says the Psalmist, "I went astray; but now have I kept thy word. It is good for me that I have been afflicted, that I might learn thy statutes." "Referring to the afflictions of the Israelites, the Psalmist further says, "When he (God) slew them, they sought Him; and they returned and inquired only after God. They remembered that God was their rock, and the high God their Redeemer." They tend to



keep us humble. Of Mannaseh it is said, "And when he was in affliction, he sought the Lord, his God, and *humbled* himself greatly before the God of his fathers." To the Israelites it is said, "And thou shalt remember all the way which the Lord thy God led thee, these forty years, in the wilderness, to *humble* thee." They also lead to the exercise of patience, and thus to the cultivation of other Christian graces. The apostle Paul says, "And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience experience; and experience hope." "My brethren," adds the apostle James, "count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." The temptations here alluded to were of the nature of afflictions—sufferings arising out of persecution. They serve in general to discipline—to chasten our affections. It is said, "Behold I have refined thee, but not with silver, I have chosen the furnace of affliction." "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried." Furthermore, they prepare us for the hour of death, by learning us to moderate our estimate of mere worldly comforts. Without afflictions we might become the most groveling idolators—as if we were not possessed of a spiritual and immortal nature. Afflictions cut loose the ties that bind us to earth. As the ship too heavily laden needs to be lightened before she can outride the tempest that chafes the ocean wave, so man needs something to weaken his attachments to earth. He has a spiritual nature that should rise,—that must rise before it reaches its ultimate happiness.

To moderate his estimate of mere worldly pleasure, is, often to give the soul wings to rise above, and hold intercourse with heaven. Bodily pains often wean us from earth, and, in a measure reconcile us to the approaching struggle, when the spirit shall be released from its tenement of clay. They give us eyes, as it were, to look in upon the spiritual joys that are beyond the grave. Such of the earlier saints, as were peculiarly afflicted, seem to have risen higher on that account, in their visions of future glory. See the Psalmist and the apostle Paul, to name no others. The latter was permitted to behold things which it was not lawful for him to describe to his brethren on earth.

3. In the third place, afflictions may serve to strengthen the bond of love in the future state of existence; and this, too, on the same principle that they serve to create a stronger mutual friendship while we continue in this present state. Though flesh and blood will be left in the grave, when the spirit rises to a higher sphere of being, we have no reason to suppose that the laws of thought and feeling will be changed in any such sense as to lessen our regard for each other, or to make us forget the kind at-



tentions mutually exchanged here. As it is our higher nature that is mainly affected by kind attentions, while we continue in this world, we may expect that the effect will continue and even increase, as in eternity we become able to appreciate more fully the motives of those who administer to our wants. When, in eternity, we shall remember that our associates—those singing with us the song of redeeming love, were attentive and affectionate, during scenes of affliction in our earthly pilgrimage, will not a warmer glow of love swell our bosoms? We shall love all, but will not the bond be stronger where it has been well tried by previous sympathy?

There is no doubt but that in the future we shall remember our present scenes of affliction, and those who kindly sympathise with us. And, remembering the latter, we shall, no doubt, exercise a corresponding regard. Hearts more firmly united in this world by means of afflictions, will remain more firmly united in eternity, other things being equal. But I must not dwell upon the good that may result from afflictions.

III. The third general consideration;—it is this—The regard of God for his erring and afflicted creatures, is to be estimated “according to the multitude of his mercies.”

The mercies of God are involved in his love. Look at his love as exhibited in giving us a constitution susceptible of enjoyment. All the limbs and all the muscles are so adjusted as to afford us pleasure when we exercise. The heart, the lungs, the arteries, and the veins are prepared to send life and pleasure through the whole system. The senses are so many avenues through which joys may be poured in upon the inner being. To say that man's bodily constitution fails to afford a high degree of happiness, is to say that man has perverted his nature—that he has by evil conduct changed into sources of sorrow, what his Creator formed for sources of well being.

Man's mental and moral constitutions also render him susceptible of high enjoyment. He can contemplate the wonders of nature, and find rich enjoyment in looking at the universal, and varied testimony touching the perfections of the Creator. Look too at the nice adaptation of external nature to man's constitution.

A full provision is made not only for his absolute wants, but for a high degree of bodily, mental and moral pleasure.—Every variety of music fills his ear. Every variety of beauty meets his eye. The fruits of earth are provided in rich profusion for all his wants. Every thing animate and inanimate affords scope for the exercise of his intellectual faculties. There is enough also for him to love.

But look still further at the love of God as seen in the provision made for the salvation and eternal blessedness of the soul. It is in this particular that the Bible more especially sets forth the

love of God. "For God so loved the world," said the Saviour, "that he gave his only begotten son, that whosoever believeth in him should not perish but have life everlasting." The Apostle John said, "In this was manifested the love of God toward us, because that God sent his only begotten son into the world that we might live through him."

Look then where we will, whether at our own constitutional susceptibility for enjoyment, or at the external provision to meet this susceptibility, or at the provisions for the salvation and eternal blessedness of the soul, we see that God is love. Whatever perfection we contemplate, as it stands related to the being of his sentient creatures, we shall find this to be true. In the thunderings and lightnings of Sinai may be seen the love that would secure the exercise of virtue in the present and succeeding generations of mankind. The penalty affixed to law, whether natural or moral, is but an exhibition of his love, of his high regard for the ultimate good of his moral subjects. Well might the prophet exclaim with confidence, in the language of the text, "But though he cause grief, yet will he have compassion according to the multitude of his mercies." How uniformly do the representations of the Bible accord with this sentiment.—says the Psalmist, "The Lord also will be a refuge for the oppressed, a refuge in times of trouble." "He hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard." "I will be glad and rejoice in thy mercy; for thou hast considered my trouble; thou hast known my soul in adversities." The prophet Isaiah, as if his soul was on fire with the love of God, exclaims, "Sing, O heavens, and be joyful, O earth; break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted." It is through the loving kindness of God that his erring creatures are entreated to escape from the awful consequences of sin, and to seek safety in the provisions of the gospel. But for his loving kindness man had never heard the sweet invitations, "Come unto me all ye that labour and are heavy laden, and I will give you rest." "And the Spirit and the bride say come—and let him that is athirst come: and whosoever will, let him take the water of life freely."

My hearers, be entreated, as a ground for the exercise of confidence in God, your Creator, to remember the multitude of his mercies. Remember that you are continually surrounded with the exhibitions of his goodness—of his love to his moral subjects. Every dew drop that glistens in the sun-beam—every leaf in the vegetable kingdom—every planet that revolves within the compass of the universe, and every sentence in his written word, speak of his goodness. There is nothing like a remembrance of

this great truth, to afford us comfort under the varied trials of this life. He that has full confidence in it—that has it impressed as it should be upon his internal being, is prepared to meet any scene of affliction.

We will close the subject with three brief remarks.

1. The providential dealings of God with mankind often seem very mysterious. Take a single instance from inspired history—that of Joseph. His father loved him tenderly, and as a mark of his affection gave him a coat of many colours. The jealousy of his brethren was excited. He reported to his father some crime of which they had been guilty,—this increased their jealousy and resentment. He related certain dreams in which their humiliation was foreshadowed,—their excitement became more intense. They conspired together to slay him—there was one dissenting voice and their counsel was changed. Joseph was sold to a company of travelling merchants. They carried him to Egypt and sold him as a slave to Potipher. He gained the confidence of this officer, and was made the director of all his domestic concerns. Potipher's wife wrongfully accused him and he was cast into prison. His kindness still secured him favour—he interpreted the significant dreams of the chief butler and baker. Pharaoh had a singular dream—none of his wise men could give the interpretation—Joseph was called—he explained the dream and was promoted.

Time passed on—a sore famine spread over the whole land, and Joseph possessed the treasures of food. The famine continued and his brothers were forced into Egypt to buy corn. They went a second time—he was made known to them and they returned to their families in deep confusion. The father learned that his son was yet alive, and soon Jacob with all his family were residents in Egypt—the cradle where God had purposed to nurture the nation that was subsequently to inhabit the land of Canaan, and to give the doctrines of salvation to the whole world. Look at each distinct event in this instance. How dark and mysterious to man! How afflictive to Jacob and Joseph were many of them! Look at them all in connection as time developed their relations and oneness. How clearly were they directed by a far reaching and over ruling mind!

But we need not turn the mind upon what occurred centuries ago, to see that many things are mysterious to mankind. Thousands of events are taking place in the world at present, of which we know but little. It seems strange that they should have any existence. To interpret them is beyond the reach of our powers.

2. As our knowledge of God's character and government increases, the mysterious nature of his providences will vanish,—that is, things that are now involved in darkness will become perfectly clear to our understanding. This remark is founded on the law of progression in the development of man's higher

nature. To the child just beginning with the alphabet of any language, the higher laws of that language are mysterious. You may attempt to give him a distinct idea of them at once, but his mind will not, cannot comprehend them. If he is taking his first lessons in the elements of arithmetic, the advanced propositions of Euclid and of the higher branches of mathematics will be as dark as midnight. All will be mystery. He can see no solution. As his mind rises, however, and enters upon enlarged fields of inquiry, one difficulty after another will vanish, till what was once a mystery becomes perfectly plain and simple. So it will be in our relations to our Creator and to his government. As we become better acquainted with his character, and with the principles of his government, we shall see why events occurred in one given manner, and not in another. And we may expect to progress in the comprehension of truth forever and ever.

When the corporeal nature is dissolved, man will enter upon a scene of intellectual development continually progressive, and under which mysteries will become glorious truths, fully comprehended by the immortal nature. The soul will forget its groveling earthly habits, and rise in its true dignity to contemplate the glorious works of its Creator.

3. In Jehovah, these are all requisite qualifications to constitute him the highest source of comfort to his creatures. He is Almighty—consequently he can make any provision for their safety. He is infinite in wisdom, and consequently can select the best means to secure their happiness. He is every where present—so that the wants of all are known. He is infinite in love—consequently he will do all that he can consistently with his own perfections, and with the freedom of his creatures to make them blessed—to make them the subjects of his love through eternity. He can administer comfort as no finite creature can do. He is the being, my hearers, to whom I would affectionately refer you all as having just the character that constitutes the highest possible benefactor. Whatever may be your circumstances on earth, look to Jehovah as the inexhaustible source of true rational comfort.

The nature of this solemn occasion renders it proper for me to address a few words to the relatives of the deceased.

To her who sustained the most intimate relation to him, I may say—you have, dear madam, realized in this Providence the truth of man's mortality—the truth that the tenderest ties on earth must be sundered by death. The husband of your youth—the father of your children—and the sharer of your joys and sorrows has been unexpectedly removed from you into the scenes of eternity. The circumstances under which he was taken from you render the separation more trying. Had you been permitted to return in time to meet his warm embrace—to smooth the

pillow for his aching head—to bid him a final farewell—to close his eyes in death, and follow his remains to the grave, there would have been consolation in the thought. It would have been a satisfaction to know that you were by his side in the last moments of his life on earth.

You may sometimes inquire, why was it so arranged in the providence of God that he should be taken away under such circumstances? No earthly friend can satisfy this inquiry. Of this, however, you may be assured—it was wisely ordered in the councils of eternity. When your own spirit shall enter the future, all may be comprehended. While you remain here, direct your thoughts and affections to Him who, though he causes grief, will yet have compassion according to the "multitude of His mercies."

To the children of the deceased, I may say,—you have lost, my young friends, a father and a counsellor. The relation you sustained to him was of such a nature as to render its dissolution painful to you. Long will it be before you can think of his death without tender emotions. This remark will be realized in a peculiar manner by the eldest brother, who, like his surviving parent, was not permitted to be present in the closing scene. I wish not to awaken your grief, but rather to comfort your sorrowful hearts. Though you no longer have a father to give you counsel, or to share your affections, I feel assured that you will do much by kind attentions to comfort your afflicted mother. Kindness in you will be a healing balm to her afflicted heart.

Remember that death may again and again invade your family circle. The door of affliction has now been opened, and through it other sorrows may flow in. What you need in every scene of affliction is a well founded confidence in the character of Him who will have a wise regard to all your interests. May the rich blessings of heaven rest upon you all, in accordance with the promises of Him who is "the father of the fatherless and a judge of the widows."

To you, my dear friends, who sustained to the deceased the relations of brothers and of sisters, I may say, very interesting relations have been sundered. You doubtless distinctly remember when in your native town, you were all left without a father to guide your youthful steps. The deceased brother participated in your joys and sorrows. With you he shared the toils and cares connected with the early settlement of this town. He lived to follow his elder brother to the grave, and you have lived to see his remains also removed to the silent abode of the dead. Since he left you, to enter upon the scenes of eternity, you have probably thought of your own approaching dissolution. The inquiry may have been raised by each of you, who of us will be the next to lie down in death by his side? Acknowledge the wisdom and

goodness of God in all that he does, however inscrutable his ways may appear at present. There are others still who sustain an intimate relation to the deceased: to you I would affectionately address many of the above remarks.

In conclusion, let me say a word to those who have been long associated with the deceased as a fellow-citizen:—your interests in some respects have been common. In devising and executing public improvements you were often brought together. Often have you exchanged with him the hearty salutations common among those who constitute the first settlers in any community. You can now remember many scenes of interest in the erection of buildings, or in associated efforts to remove the forest, in which the deceased formed a part of the cheerful group. By the fireside you have held familiar and cheerful intercourse. But he has finished his labour on earth;—you have performed the last office of kindness for him. He will no longer meet you in the public assembly, or in the private circle. As time passes on you will, each in your turn, go down to the grave where his remains now rest. Some of you may expect to follow soon. While then the unceasing tide of change is breaking up the interesting relations you have here formed, live to benefit the living—to prepare for death—and to serve in higher scenes the Creator of all things—Him whose tender mercies are over all his works.

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### SEVERAL MATTERS.

**JOURNAL AND REVIEW, No. 3.**—All we want to make the Journal please, ourself, at least, is the ability to command all our time in its behalf. We must have our time, exclusively, to give the work the character for research and thoroughness that it should and must possess. As we are situated, but little of our time is our own, and we are compelled to prepare the matter for the Journal in a hasty manner. The question is, how are we to get control of our time? How are we to be relieved from anxiety about the Journal and our own subsistence, so as to devote our whole attention to the literature of the work? There is but one answer—and that is, the people can do with us as they please. If they deem our services valuable to the public, and promotive of the highest good to man, they will, doubtless, aid us in this enterprise, and provide us a comfortable position. If, on the contrary, they think we are not wanted, they will let us alone, and we shall retire to the easier occupation of a farmer. If driven to the latter alternative, we shall only regret that our ability is not commensurate with our good will, and therefore cannot ad-



vance the happiness of our race, and aid in emancipating the mass from the thralldom of ignorance and misery, as we would do. We have been sufficiently commended by the press, but commendation is not bread, although it is an essential pre-requisite to its acquisition. We thank the corps-editorial most heartily, and we have no doubt but perseverance and a proper course, will place the Journal in an independent position. We desire to make it a larger Quarterly, or a respectable Monthly,—and to do so, we ask our friends to aid us in disposing of what we have on hand of the current volume. When we enlarge the work we shall get contributions from the best writers whose services we may be able to command.

**DR. E. THOMPSON.**—Dr. Thompson has been removed by the Methodist Conference from the editorial chair of the “*Ladies’ Repository*,” to that of Principal of an Academical Institution at Delaware.

We cannot pass this opportunity of speaking of our former preceptor’s worth. He has proved himself a man of excellent heart and splendid intellect in every position which the Conference has hitherto assigned him. He was the ablest editor that had ever previously conducted the “*Repository*,” not excepting him who is now one of the Bishops of the Church. He gave the work a tone and life that cannot easily be surpassed. He is of a nervous temperament, and the quietude of a monthly editor, freed from all business anxieties, would have been more congenial to his health; but the Conference considered his labours indispensable in another field. His sincerity as a Christian, and worth as a man, cannot be too highly appreciated. We shall always owe him a debt of gratitude for the aid he rendered us in obtaining an education. May his days be long in the land, and pleasant fruit grow on every tree he cultivates.

The new editor of the “*Repository*” bowed to the public in the July number, and gives evidence of ability to benefit and interest his readers.

**EMERSON BENNETT, Esq.**—Mr. Bennett, the able editor of the “*Casket*”—a quarto weekly of much spirit and vigour—has a promising future before him. He has written several powerful tales, and many vigorous poems. His tales are characterized by ingenuity of conception, thrilling description, and moving pathos. He can present to us an angel of light, or a demon of darkness in human shape. If we were to criticise, we should say that he makes us rather too familiar with desperate characters. We must regard the spirit of the present; and duty compels us to write for the improvement of the soul, rather than for the gratification of those who delight in reading wicked scenes. Money-



making should not be considered for a moment when the best interests of man are at stake. His poetry breathes a pure spirit.

He has a full soul, is frank in his manners, and warm in his attachment to his friends.

**Mrs. R. S. NICHOLS.**—This sweet singer of the West has, as all are aware, taken upon herself the labour and drudgery of an editor. Though indisposed much of the time, she sustains her duties well. Her "Guest" has met with a welcome beyond her anticipations, and we hope the public will consider her services in their true light, as valuable to the glorious cause of human progress, and suitably reward her toils. The public should place her in independence and ease, so that she will not be forced to neglect her devotions to the Muse. The following is a beautiful editorial from the last "Guest:"

"**COUNSEL.**—Wilt thou listen, daughter of a mother's love, to the counsel of a friend? Come hither then, and as thou leanest upon our bosom, thy meek blue eyes bent lovingly upon us, reflecting the purity of thy youthful mind, and the innocence of thy guileless heart, we will task thy memory with some gentle lessons, thy quick affections will not suffer thee to forget.

"Thou seest thy pale and gentle mother:—suffering and death have laid their shadows on her heart, grief has been her close companion—trials thy young mind cannot comprehend, have beset her path; sorrows and perplexities, cares and anxieties which trouble not thy youthful spirit, have left their impress on her brow, and alas! their furrows in her heart. She is silent and thoughtful, yet deep solicitude is written on her countenance. Maternal love beams from her eyes, and maternal pride plays in the flitting smile upon her lips. She has reached the summit of the hill of life; she looks back upon the mysterious windings, obscure paths, hidden snares, tempting pleasures and illusive scenes her feet have passed through, and she trembles, for there upon the verge of this shapeless mystery, this unknown life, she beholds the little immortals given to her guidance, starting thoughtlessly, joyously forward, without scrip or staff to sustain them. She looks to the future, still all is mystery, mystery! her own course is shrouded in the mists of time, and over all hangs the dread pall of eternity. What shall cheer thy mother's way? what gladden her existence? God, the Father, has spoken to her, "Lean upon me, my arm is not shortened that it cannot hold thee!" oh! the joy in such a friend, but, may her children trust in Him?

"Sweet maiden, was it not thy mother taught thee first to fold thy little hands in prayer? has she not leaned above thy couch in sickness and spoken to thee of this glorious friend? What dost thou not owe her? Love, obedience, confidence? all these, and

more. Thou wilt share the burden of her domestic cares, study her little pleasures, anticipate her wishes, seek to soothe her griefs, enter into her joys, and trusting in God, lay hold of the same faith which has supported her. Oh! what can move a mother's soul, like the grateful overflow of affection from a loving daughter's heart! What can so steep that soul in sorrow as the conviction of idleness, giddiness, unworthiness and ingratitude of an ingrate child? Hast thou ever wounded thy mother's heart with harshly spoken words? weep, for it has cost *her* many tears; hast thou been idle, disobedient, thankless, adding to her cares and multiplying her sorrows? tremble; for the ungrateful child is scorned of angels and of men."

She is a lady of eminent faith and hope;—faith in God our Father—faith in man as capable of attaining a Heavenly state on earth, and possesses a lively hope that knowledge, peace and happiness will be realised by all mankind. She deeply sympathises with her suffering fellows, and her consoling voice is frequently heard in the chamber of the afflicted. She is in a position to do much good to her sex, and we have evidence that she intends firmly and fully to discharge her duty. We may talk as much as we choose of the governing power of the sterner sex, and permit them to monopolise all the consideration of the world,—still we cannot resist the truth that woman exerts more actual power over the destiny of the race. Whatever may be the character of any man, it is woman who has contributed most to make him what he is. The poet appreciated this truth when he sang,

"If aught of goodness or of grace  
Be mine, *hers* be the glory;  
She led me on in wisdom's path  
And set the light before me."

**THOMAS D. JONES, SCULPTOR.**—We cannot well avoid calling the attention of all lovers of the true and beautiful, to the claims of this artist. He is now executing a piece of monumental statuary, which, if our judgment is good for any thing, will be as beautiful as Truth herself. The model represents an embodied spirit aspiring to Heaven, leaning against a monument with the head supported by the right hand, with eyes gazing with delight towards the skies, and with a countenance of ineffable sweetness, expressive of faith in God, and of a hope amounting to certainty, that we should meet after death in a world of purity and joy.—There is portrayed a spirituality which seems to hold positive communion with sainted spirits in the spirit-world. In short, it is a work good to look upon, and we know not how an individual can behold it and share the emotions portrayed, without feeling his nobler nature improved. The work is an original design by the artist himself, and will be known as "Jones' Aspiring Angel."